TANTRA GRANTHAMALA No. 12

Kaulajnana-nirnaya

of

THE SCHOOL OF MATSYENDRANATHA

Text Edited with an Exhaustive Introduction

by

P. C. Bagchi

Translated into English

by

Michael Magee

प्रथमबार १९८६

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Preface

(By the Translator)

This English translation uses the text Kaulajñānanirṇaya, published in a Sanskrit edition by P.C. Bagchi (Calcutta Sanskrit Series III, 1934). It is ascribed to Śrī Matsyendranāth, a Siddha of the Nātha Sampradāya, who goes under various colloquial names such as Macchendrapada, Macchindrapada, Matsyodara and Macchaghna.

There were many difficulties associated with the translation. There are several lacunae. Of the first chapter we only have the last two ślokas. The Sanskrit itself is of archaic and primitive form, and written in a style very different from later tantras. For example, mantras are not given in code form, as is usual, but in full.

While many of the different subsects of the Nath community were, or are Gorakhnāthīs, regarding the Siddha Gorakhnāth as their founder and Ādiguru, a few of the panths regarded Matsyendranāth as the more important figure. My own sampradāya, the Ādinath subsect, seems to hold this view. A Gorakhnāthī's ear cartilage is pierced at initiation, and heavy mudras— clay or wooden rings—inserted. The Ādinaths never followed this custom.

Matsyendranāth was the Guru of Gorkhnāth. As often happens in India, guru figures become transformed over a period of time into gods. In Nepal, even today, Matsyendranāth and Gorakhnāth are worshipped for favour and so forth. A recent Nepalese postage stamp illustrates the Macchendra Ratha, or ritual chariot of the Siddha. The

current Nepalese one rupee coin is adorned with a yantra, and inscribed with the name of Gorakhnāth.

As well as having great importance in delineating major elements of the Nāth tradition, the present work shows, most clearly, that the Nāthas were closely connected with the foundation of the Kaula schools. The identity in this work seems complete. As examples may be cited the importance given to Haṁsa, the colour red, the concept of svecchācāra, the triple Śaktis —Icchā, Jñānā and Kriyā, and numerous other close similarities.

An important point oft emphasised in the Kaulajñānanirṇaya is the esteem in which the Guru is held. As a realised Being, he embodies Śiva, and can therefore assist others on this path.

The date of this MS is thought by Bagchi to be no later than the 11th century. However Abhinavagupta, the famous sage of Kashmir Śaivism, paid homage to Matsyendranāth in his massive work Tantrāloka. There are many points of agreement between the schools of Kashmir Śaivism and the current text.

Matsyendranāth is also associated with the Tibetan Vajrayāna tradition. Here we have a very important text, seemingly harking back to a time before various viewpoints gained distinct status.

Over the centuries Matsyendranāth and his disciples have become well-known throughout India, and many legends are associated with each. This is possibly due to the extensive wanderings of sadhus connected with the various panths.

Of singular interest in the present text is the scant attention paid to Kuṇḍalini. Various Cakras are

often described in the different paṭalas, and whilst some of these seem to be identical with the well-known six Cakras, there are also many differences. Matsyendranāth seems to be propounding the views of a section of the Kaulas known as the Yoginīkaula school. A preference for the 64 Yoginīs is obvious, and the Cakra system seems to be based on this classification.

In the Akulavīra Tantra, also ascribed to Matsyendranāth, the following verse appears : In Kaula there are two paths, the artificial and the spontaneous (Sahaja). The artificial is Kuṇḍali, whilst Sahaja is situated in Samarasa. (Akulavira Tantra, v. 56).

Samarasa is a difficult word to translate into English. In the Nātha schools the Sun was the type of Śiva, and the Moon of Śakti. Samarasa is the perfect assimilation of Sun and Moon, Śiva and Śakti.

This work stresses the importance of Haṁsa. This Haṁsa is the Ajapā Mantra, uttered spontaneously 24 hours a day by all living creatures. It is the sound made by inhalation and exhalation. Ha is Śiva and Sa is Śakti. These are called Sun and Moou breaths, and there are said to be 21600 of them in day and night. They represent the physiological and psychic Sun and Moon, and one who has achieved their equilibrium (Sama) is a Paramahaṁsa (above Haṁsa). Many sections in this work explain the significance further, and it should be pointed out that the code-word Sahaja (spontaneous) made up from the letters Sa, Ha and Ja may mean 'born from Sa and Ha'.

As a guide to the practical philosophy of the Nāth schools, and to help the reader unfamiliar with the tenets,

the following summary may be of interest.

The Śiva is without parts, stainless, all-pervading, beyond time and space, limitless, endless, one's true being, awareness, consciousness, bliss. This witness manifests by three Śaktis which are one with Śiva. When these three are assembled or brought together, one attains to Samarasa.

From the three Śaktis are born the clusters and clans of other Śaktis and time-space factors. These are multifold. Examples might be the five senses, the power to breathe, the power to think &c. Because of Her multifold nature, Śakti is called Māyā, as Her intrinsic nature seems to be lost in multiplicity.

As Śiva is witness, 'He' is incapable of action save through the Śaktis which are one with 'Him'. There is no Śiva without Śakti, or Śakti without Śiva.

The three Śaktis are the letters of the well known mantra Oṁ (a+u+m). They are also the Saktis of the three gunas, Sattvas, Rājas and Tamas. In a diagrammatical form, they are symbolised by a downward pointing triangle.

Lesser Śaktis come into being as a result of the blending of the three in different yet patterned proportions. Śaktis are called Kulas, or clans, as they cluster together. Śiva is called Akula, as 'He' has no qualities or clusters. A Kaula is a knower of both Kula and Akula, on a spiritual path of return in distinction to the outward current of ordinary life.

This text makes frequent reference to Kāmarūpa, in present day Assam. This place has mythic significance for Kaulas, as it is said to be the spot where the Yoni of Śakti fell after Her body was cut into pieces by Viṣṇu's

discus. However the Nātha and Kaula symbolism is often hard to interpret. A cremation ground may be interpreted as the place of unity of exhalation and inhalation—where all desires are burnt up, and the crossroads as the con-course of the four elements. Wine is often taken as a symbol for Sahaja Ananda, or spontaneous bliss.

If there are any defects in the translation, due to my own mistakes or the elliptical nature of the text, I would ask the forgiveness of the reader in view of thc particular practical importance of this work.

Michael Magee

(Lokanātha)

January 1986

Preface

(By the Editor of the Text)

Some words of explanation are necessary for releasing these texts for publication. The texts, as will be seen at once, were in a sad state. They are full of corrupt readings so much so that it is very often impossible to make out any sense. I could not get other manuscripts for collation and this is why it has been impossible for me to establish the correct readings. I have refrained from any corrections except in a few cases of palpable confusion of the copyists. It may be asked why I have been so anxious to publish the texts inspite of such difficulties. My only explanation is that they are associated with a teacher and a school, still little known, though they play the most important role in the history of medieval Indian mysticism. I think that the present texts inspite of their defects will be helpful in the study of the history and doctrines of that school.

As regards the language of these texts I do not, however, believe that it was ever completely satisfactory from a strict grammatical point of view. We are familiar with such a curious language from the Buddhist Tantras and it seems that the same tradition was followed by writers of the school of Matsyendranātha. The motive probably was to write a kind of Sanskrit which would be accessible to all initiates even without any preparation in grammar. The Buddhist writers of later age publicly decla-

red such a policy. See the Vimalaprabhā, the Commentary on the Kālacakra-Tantra quoted by H. P. Śāstrī in his Descriptive Catalogue of the Sanskrit Manuscripts in the Government Collection, A. S. B. p. 78.

तेषाञ्च सुशब्दवादिनां सुशब्दग्रहविनाशाय अर्थंशरणतामाश्रित्य क्वचित् वृत्ते अपशब्दः। क्वचित् वृत्ते यतिभङ्गः। क्वचित् अविभक्तिकं पदम्। क्वचित् वर्णस्वरलोपः। क्वचित् वृत्ते दीर्घो ह्रस्वः; ह्रस्वोऽपि दीर्घः। क्वचित् पञ्चम्यर्थे सप्तमी, चतुर्थ्यंथ षष्ठी। कुत्रचित् परस्मैपदिनि धातौ आत्मनेपदम्; आत्मनेपदिनि परस्मैपदम्। क्वचित् एकवचने बहुवचनम्; बहुवचने एकवचनम्; पुंलिङ्गे नपुंसकलिङ्गम्; नपुंसके पुंलिङ्गम्। क्वचित् तालव्यशकारे दन्त्यमूर्द्धन्यौ। क्वचित् मूर्द्धन्ये दन्त्यतालव्यौ; क्वचित् दन्त्ये तालव्यमूर्द्धन्यौ। एवमन्येऽपि अनुसर्त्तव्याः, तन्त्रदेशकोपदेशेनेति। इत्येवमादयोऽप्यपशब्दास्तदन्येऽपि योगिनावगन्तव्या आगमपाठात् इति। एवं टीकायाम् अपि सुशब्दाभिमाननाशाय लिखितव्यं मया अर्थंशरणतामाश्रित्य इति।

[In order to ruin the practice of using literary words current amongst those who stand for the use of literary words, vulgar words have been used in certain sentences but keeping an eye on the meaning. In other sentences sometimes punctuation has been neglected, words used without any inflexion, the accentuation misused, long used for short and short for long, the seventh case used for the fifth and the sixth for the fourth, the Ātmanepada roots conjugated in Parasmaipada and vice versa, the plural used for the singular and singular for the plural, neuter gender for the masculine and masculine for the neuter, dental and cerebral sibilants used for the palatal, palatal and dental for the cerebral, and palatal and cerebral for the dental. And such other practices also should be followed in accordance with the instructions of preachers of the Tantras.]

It seems that this tradition, though Buddhistic, has been

followed in the composition of the present texts. There is nothing unexpected in it. I have tried to show in details in my Introduction that in the present texts there is a medley of doctrines which can be partly traced in the Brahmanical and partly in the Buddhist Tantras. They represent a system which clearly deviates from the orthodox Brahmanical mysticism.

I have not been able to say much about the definite contribution of Matsyendranātha to medieval mysticism. Tradition claims him to be the first teacher of Haṭhayoga after Ādinātha i. e. Śiva. It is difficult to say at present if the entire system or only a few of its methods had been invented by him. Some of the āsanas and mudrās in the Haṭhayoga are, however, expressly associated with his name e. g., Matsyendrāsanam, Maṭsyendranāthābhimataṁ padmāsanam etc. I have tried to prove that other elements of this yoga can be also discovered in our texts. Moreover an entire verse of the Kaulajñānanirṇaya is found in the Haṭhayogapradīpikā almost in the same form.

यत्र दृष्टिर्मनस्तत्र भूतेन्द्रियमपुद्गलः ।
स्वशक्तिजीवभूतानि दृष्टिलक्षैर्लयं गता । [III. 2-3]

Cf. Haṭhayoga—

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनी ।
या शक्तिर्जीवभूतानि द्वे अलक्ष्ये लये गते ॥ [IV. 14]

Under these circumstances it may be held that there is some truth in the trandition which associates Haṭhayoga with Matsyendra.

I have not said anything about the state of preservation of the Kaulajñānanirṇaya. In the colophon of the text (p. 83) it is said that the text consists of 1000 verses (nāmnā sāhasrikaṁ matam). Taking into consideration

the portion of the first chapter which has been lost and calculating according to the Neapalese way (in which 32 letters of any prose portion also are equivalent to a verse) my estimate goes up to about 800 verses. It, therefore, seems that the text has suffered damage in other places too which can not be ascertained.

In giving the abstracts of the texts I have tried to draw the attention of the readers only to the main ideas contained in each of the chapters. In this I may be sometimes misled by the queer constructions, and by technical terms, many of which are not yet clear to me. I have left aside altogether the study of the mantras.

My thanks are due to the learned editor of the Series, my friend and colleague, Dr. Amareswar Thakur, M.A., Ph.D., who has readily included the present work in his Series. I should like to acknowledge my indebtedness also to Pandit Narendra Chandra Bhattacharya. M.A., who has helped me in the correction of the proofs.

P. C. Bagchi

Caleutta,

16th February, 1934

Introduction

I. The Manuscripts.

The five texts published here are based on manuscripts which attracted my attention during my stay in Nepal in 1921 and 1929. In 1921 the manuscript of the अकुलवीरतन्त्रम् only was discovered in the collection of His Excellency General Keshar Samsher Jung Bahadur Rana. As the colophon of the manuscript contained the name of Mīnanātha I got interested in it and with the kind permission of His Excellency took a copy of it. But since then through pressure of other works I was unable to direct my attention to this text and besides, I thought it advisable to wait for further materials. In 1929 I got the kind permission of His Highness the late Maharaja Chandra Samsher Jung Bahadur Rana, the then Prime Minister and Marshall of Nepal to proceed to Katmandu to work on the manuscripts in the Darbar Library. During my stay there I discovered the four other manuscripts connected with the name and school of Matsyendranātha. Here are the details about the manuscripts :

(i) कौलज्ञाननिर्णय : the manuscript belongs to the Darbar Library, No. II. 362 (H). The late Mahāmahopādhyāya H. P. Śāstrī has entered it in his Catalogue of the Palm-Leaf and Selected Paper Mss. belonging to the Darbar Library, Nepal Vol. II. 1915, P. 32. The text is mentioned there as महाकौलज्ञानविनिर्णय: being the work of Matsyendranātha or Maccyaghnapāda (sic). The MS. is written

on palm-leaves and contains 35 folia of which the first two are missing. The writing is old.

(ii) अकुलवीरतन्त्रम् (A)—the MS. belongs to the Darbar Library [पे 1036]. It is also written on palm-leaves and contains 6 folia. The text is incomplete and seems to have formed the first chapter (पटलः प्रथमः) of a bigger work. The writing is fairly old and the text has marked similarity with B. अकुलवीरतन्त्रम्

(iii) अकुलवीरतन्त्रम् (B)—the MS. belongs to the Collection of His Excellency General Keshar Samsher Jung Bahadur Rana and forms No. 10 of that Collection. It is written on palmleaves and contains 14 folia of which the 13th is missing. It contains a post-colophon सम्वत् ७३० आशुन वदि २—the date corresponding to 1610 A.D. It has been added by later hand and the writing of the MS. belongs to an earlier date—about the 13th century A.D.

(iv) कुलानन्दतन्त्रम्—The MS. belongs to the Darbar Library No. पे 135. It is also a palm-leaf manuscript consisting of 7 folia. The writing is Newari of the 14th-15th Century A.D. The text is briefly called कुलानन्दम् ।

(v) ज्ञानकारिका—the MS. belongs to the Darbar Library No. I. 1634 (ताड). It is written on palm-leaf. The text forms the suite of another text which I have not edited here because the latter has no similarity with the former texts in points of doctrine. Besides, this part of the MS. is so corrupt that I cannot make any sense out of many of the verses. Its colophon runs thus—इति तत्त्वसारं समासं । श्रीपशुपति-

भट्टारकस्य मूर्त्तिधर-परमपाशुपताचार्य-श्रीकण्ठगुरुणा स्वात्महेतोः ज्ञानपुस्तकमिति शुभमस्तु । So, though it is copied with the ज्ञानकारिका it has nothing to do with the school of Matsyendranātha. Nor have I been able to gather any information on this pretentious Śrīkaṇṭhaguru who styles himself "the great ācarya of the Pāśupatas" and identifies himself with Paśupatinātha. He seems to have been later local man of Nepal and has probably nothing to do with the traditional ācārya of the Pāśupata sect bearing that name.

II. The date of the Manuscripts.

Judging from the writing and other indications we have seen that most of the Mss. are posterior to the 12th century A.D. But the Ms. of the Kaulajñānanirṇaya belongs to an earlier period. According to the late Mahāmahopādhyāya H. P. Śāstrī (Nepal Catatogue II, P xix)—"the Ms. is written in transitional Gupta character, a character in which the oldest dated Ms. in the Cambridge Catalogue is written. The date of the Cambridge Ms. is 859 A D." The present Ms. therefore, according to him would belong to the middle of the 9th century A.D.

Bendall in his Catalogue of the Cambridge Mss. was the first to study the palaeography of the Nepalese manuscripts on a scientific basis. His catalogue was pubished in 1888 but since that time no further advance has been made in the study of the palaeography of the Nepalese Mss. He appended to his Catalogue a table of the test letters from the dated Nepalese Mss. preserved in the Cambridge University Library, Two of the Mss. treated by him belong to the 9th century A.D. and one of them contains

the definite date of 859 A.D. These tables of Bendall have been the basis of all later observations concerning the writing of the Nepalese Mss. I have thoroughly compared the writing of the Ms. of the Kaulajñānanirṇaya with the tables of Bendall and in my opinion it cannot be relegated to the period assigned by H. P. Śāstrī.

a In the two Cambridge Mss. has detached and open tops whereas in the Kaula it has closed top as found in the Nepalese writing posterior to the 11th century A.D.

b has not that triangular form composed of dots or small circles as in the two Cambridge Mss. but consists of two dots below with a wavy line above as found in the Cambridge Ms. No. 866—dated 1008 A.D. (Cf. also Būhlers Indische Palaeographie. Tafel VI)

c has two varieties—one triangular and very common but does not bear the stamp of any particular age and the other found on rare occasions in Kaula (e.g. in folio 34 b. line 4 of the facsimile), though triangular in form, has the top slightly opened. If the top had been joined it would have been similar to the c found in the Cambridge Ms. of the 9th century A.D.; but its open top indicates a later age.

kh the right side of the kh in the two Cambridge Mss. is closed whereas in our Ms. it is open and has thus a form which is found in Mss. of the close of the 12th century A.D. Cf. Ms. 1686 of Bendall's list dated 1165 A.D.

gh the appearance of this letter is old and similar

to that of the two Cambridge Mss.

j has lost the form of Roman E which is still discernible in the two Cambridge Mss. In our Ms. the middle stroke of the letter projects downwards giving it an appearance which is not found before the 11th Century A.D. Cf. Mss. of 1008 and 1065 A.D. respectively.

th is not semicircular as in the Cambridge Mss. but has a distinct bend in the middle—a characteristic not met with before 1015 A.D.

bh is similar to the bh found in the Cambridge Ms. of 859 A.D. but the top is slightly different.

ṇ l, ś and ṣ all occur under their later forms which are found in the Mss. of 1065 and 1139 A.D.

Of the medial vowels it will be seen that in our Ms. ā is represented by the full vertical stroke and not by half-strokes which are found in the two Cambridge Mss. and e occurs under the form of a wavy line terminating in a dot hanging slightly below the line as is generally found in the Mss. of the 11th and 12th centuries A.D.

Of the numerals it will be seen that in our Ms. 3 has an extremely slanting shape. 4 is represented by a letter of which the top is closed and not open as is characteristic with that letter in the Cambridge Mss. 5 is represented by a letter which has no similarity with its forms as found in the Mss. of the 9th, 10th and 11th Centuries. But the shape of the first three numerals described before closely agrees with what we find in Cambridge Mss. Nos. 866 and 1684 dated 1008 A.D. and 1065 A.D. respectively.

These evidences conclusively show that the Ms. of the

Kaulajñānanirṇaya cannot belong to the 9th century A.D. Its writing has greater and more striking similarity with that of the Cambridge Mss. 866 and 1684 described by Bendall. These two Mss. are dated 1008 and 1065 A.D. respectively. I am, therefore, inclined to believe that the Ms. of the Kaulajñānanirṇaya was written towards the middle of the 11th Century A.D.

III. The Author of the Texts and the legends about him.

The texts published here do not bear the name of any author, strictly speaking. All of them are said to have been avatārita i.e. revealed by a Siddha whose name appears under the following forms in the colophons of texts :

Macchaghnapāda : Kaulajñānanirṇaya—Paṭalas I, II, III, IV, V, VI, VII, VIII, IX, X, XI, XIV.
Macchendrapāda : ibid. XIII, XV, XVII.
Matsyendrapāda : ibid. XVI, XXII, XXIII, XXIV.
Mīnapāda : ibid. XIX, XX, XXI.
Mīnanātha Akula. A.
Macchendapāda Akula. B.
Matsyendra Kulānanda.
Macchindranātha-pāda Jñānakārikā III

The forms Macchendra, Macchenda and Macchindra are all colloquial variants of the name Matsyendra. As to the form Macchaghna it is found also in the text itself (p. 60, verse 37) :

मत्स्याभिघातिनैर्विप्रा मत्स्यघ्नमेति विश्रुता: ।
कैवर्त्तत्वं कृतं यस्मात् कैवर्त्तो विप्रनायकः ॥

According to it we are led to believe that Matsyendra, though a Brahmin came to be called Matsyendra as he

acted like a Kaivartta i.e. a fisherman by killing the fish that had eaten up the sacred Kulāgama. The name has probably given rise to another fanciful interpretation of the name offered by Abhinavagupta in his Tantrāloka (Vol. I. p. 25).

रागारुणं ग्रन्थिविलावकीर्णम् यो जालमातानवितानवृत्ति ।
कलांम्भितम् बाह्यपथे चकार स्तान्मे स मच्छन्दविभुः प्रसन्नः ॥

The verse is commented on by Jayadratha who quotes a similar śloka in support of the interpretation :

मच्छाः पाशाः समाख्याताश्चपलाश्चित्तवृत्तयः ।
छेदितास्तु यदा तेन मच्छन्दस्तेन कीर्त्तितः ॥

In both the verses the name Macchanda is explained as one who tears the fetters off. But such an etymology has apparently no basis and the authors had probably the other word Macchaghna in view. Matsya-Maccha in fact is interpreted by the Kashmir school of Śaivism as pāśa or indriya and Abhinavagupta while speaking of rāgāruṇam jālam was probably thinking of the word matsara or mātsarya of which the etymology is not very clear. But if the word matsya ever means "an obstacle to spiritual knowledge" it does so only in a figurative way and only in rare contexts. Prof. Tucci has cited at least one instance from Durjayacandra's commentary on Catuspīṭhatantra :

प्रज्ञामकरमीनकैरिति सर्वभावानाम् निःस्वभावता प्रज्ञा तया च सर्वेन्द्रियाणि प्राणिनैव मकरमीनकैर्व्यापाद्यन्ते इति साधर्म्यात् प्रज्ञैव मकरमीनायते (Paṭala III).

But that is no reason to suppose that the word matsya in the name of Matsyendra had originally that figurative sense and that Matsyendra was not a personal name but "an appellative of some Siddhas who have reached a particular stage in the mystic realisation." (J. A. S. B.

Vol. XXVI 1930 No. 1., Tucci—Animadevrsiones Indicae 132 ff.) There is no doubt, as is evident from the verse of the Kaulajñānanirṇaya that Matsya either in Matsyendra, Matsyaghna or Macchaghna, had originally no figurative meaning but literally meant "fish" indicating thereby that the name meant a kaivartta or a fisherman. With the development of the mystic cult taught by him and with his apotheosis and assimilation with Śiva in course of time various interpretations were put on the name. The interpretation suggested in the Tantrāloka of Abhinavagupta, therefore, only marks a stage in that development.

According to some of the sources Mīnanātcha is supposed to be different from Matsyendranātha and is said to have been a son of the latter. The two names are, however, synonymous. Besides, if the name of Mīnanātha or Mīnapāda had occurred in the colophons of the last chapters of the Kaulajñānanirṇaya we would have been justified in taking him to be a successor of Matsyendra. But the chapters at the end of which his name occurs are in the middle. We should, therefore, think that when the present work was composed the two names were still considered to be synonymous being applied to the same person. Besides, Akula. A. has in its colophon the name of Minanātha whereas Akula. B. has Macchendrapāda in its place. The two texts being only different versions of the same text we are justified in thinking that when these texts were compiled the two names were still applied to the same person.

The history of Matsyendranātha has been a knotty problem for a long time and has been discussed by

different sch lars without leading to any definite result. Roughly speaking. two cycles of legends are current in different parts of India—the legend of Matsyenranātha and the legend of King Gopichand. The legend of Gopichand has no direct bearing on the history of Matsyendranātha. It deals with the ordeals through which King Gopichand had to pass during his spiritual quest. He was the disciple of Jālandharī-pāda, a grand disciple of Matsyendranātha himself and the legend of Gopichand, therefore, has only an indirect bearing on the history of Matsyendranātha. The Gopichand problem has been dealt with in a very comprehensive way by Mr. Gopal Haldar in a paper to be published in the Proceedings of the 6th All India Oriental Conference. I shall, therefore, discuss here the first cycle of legends which has direct bearing on the history of Matsyendranātha and his disciple Gorakṣanātha.

(i) The Legend of Matsyendranātha as told in the Kaulajñānanirṇaya—The Kaulajñānanirṇaya, as we have seen, is the oldest available source of information on Matsyendranātha and his school. Therefore, the legend contained in it about Matsyendranātha seems to be older than other legends. In the 16th Chapter of the work (infra pp. 57 ff.) the Bhairava i. e. Śiva himself, while speaking of his different incarnations as Siddha identifies himself with Matsyendranātha and says—"I am that fisherman—the best of heroes"—अहं सो धीवरो देवी अहं वीरेश्वरः प्रिये (verse 11). Further on (verses 21, 22), he tells his consort that it was he who revealed the secret knowledge to her—the secret knowledge of Kārttikeya (ṣaṇmukha) at Kāmarūpa. It was the knowledge of the Kulāgama—the

Canon of the Kaulas—of which he was the repository at Candradvīpa. Then he relates the incident which happened regarding this secret knowledge there (verses 29 ff.). While he was staying at Candradvīpa with his consort, Kārttikeya came to him as a pupil. Being under the influence of nescience the latter stole the Śāstra which contained the mystic knowledge and threw it into the sea. The Bhairava (incarnate as Matsyendranātha) went to the sea, caught the fish which had devoured the Śāstra, cut its belly open and recovered the sacred canon.

The thief being enraged at it dug an underground passage, stole it again and threw it into the ocean. It was eaten up by a fish of immense size. This caused the anger of the Bhairava who prepared a net with his spiritual powers (śaktijāla), caught the fish and began to drag it to the shores. But the fish would not come as it held as much strength as the Bhairava did. Besides, it was possessed with spiritual power and was not to be easily conquered even by the Gods. Then the Bhairava abandoned his Brahmanhood and assumed the character of fisherman to be able to fight with the fish better. "O, Devi ! I am the fisherman who did the act of a fisherman. The fish was then dragged by the net of spiritual powers and the Kulāgama was recovered from its belly cut open. Though I am a Brahmin I have become a fisherman. This Brahmin is called Matsyaghna as he killed the fish and he is a fisherman (kaivartta)-- the lord of the Brahmins—because he acted as a fisherman."

It is difficult to derive any historical information from this account. It is apparent from the predominance of supernatural elements in it that the present account was

compiled much later than the times of Matsyendranātha. We may, however, probably retain:

(a) that the Kulāgama was revealed by a fisherman in Candradvīpa—the fisherman, Matsyendranātha himself, was probably originally a Brahman but he had to give up Brahmanhood for securing the secret knowledge.

(b) the mystic knowledge was probably imparted by him to others at Kāmarūpa for the first time.

(c) when this account was written Matsyendranātha was already believed to be the incarnation of Śiva.

(d) it was further believed at that time, amongst other supernatural stories, that the Kulāgama was stolen from Candradvīpa by Kārttikeya in the form of a mouse, thrown into the sea where it was devoured by a big fish from the belly of which it was recovered by Matsyendranātha; the latter thus won the name of Matsyaghna—the killer of fish. This part of the story might have either grown from popular legends or symbolical indications.

(ii) The Bengali legend—It is mainly preserved in late texts like Gorakṣavijaya, Mīnacetana etc. It tells us that Śiva and the four Siddhas—Mīna, Hāḍiphā, Gorakhnāth and Kānuphā were born from the creator. A girl named Gaurī was given to Hara. Gorakh became the servant of Mīna and Kānupha of Hādiphā. Once while Śiva was delivering the seeret knowledge to his consort on a platform in the midst of the sea, Mīna in the form of a fish overheard it from underneath the platform. Śiva on disco-

vering it cursed him that he would forget the knowledge. Subsequently when Śiva put his disciples to test through his consort he found out that all except Gorakṣa was unchaste in mind. At Devi's bidding, therefore, Mīnanatha went to the country of women called Kadalī and there fell into the snares of women. He forgot all about his previous career and began to pass his days in amusement with the 1600 women of the country. He was later on rescued form there from the snares of women by his disciple Gorakhanāth who entered the palace of women as a dancer and in the form of a bee unnoticed by others and reminded Mīna of his previous career. In this version Mīnanātha is often called Mocandar, a colloquial form of Matsyendra.

(iii) The Nepalese Legends : In Nepal two sets of legends are current about Matsyendra of which one is of Buddhist inspiration and the other Brahmanical. In the Buddhist legend Matsyendranātha is identified with Avalokiteśvara (Cf. S. Levi. Le Nepal I. p 347ff). According to this legend we are led to believe that Gorakṣanātha once came to Nepal to meet his Guru Matsyendranātha who used to frequent the mount Kamari to the south of the valley. As the mountain was difficult of access Gorakṣanātha took to a stratagem. He imprisoned the nine nāgas under a turtle and sat on them. Consequently the sky became dry and the valley went without rain for 12 years. Famine ravaged the country. Bandhudatta, the Guru of King Narendradeva knew the remedy and went to mount Kapotala with the king to bring Avalokiteśvara i. e. Matsyendranātha. Bandhudatta on reaching the Kapotala mountain worshipped Avalokiteśvara—who thus

propitiated took pity on Nepal, appeared to Bandhudatta and communicated to him a secret mantra. He then returned to Jñānaḍākinī whom he honoured as his mother. Bandhudatta according to the instructions received, recited the powerful mantra and attracted Avalokiteśvara to him. Avalokiteśvara being attracted ran to him in the form of a black bee and entered into his kamaṇḍalu. At this moment Bandhudatta awakened Narendradeva who was asleep, by a stroke of his feet and the latter at once shut the mouth of the sacred jug. Avalokiteśvara thus imprisoned was subsequently carried to Nepal and installed there in a place called Bugama in all pomp. Nepal got rain in abundance and was thus saved. The god is still worshipped at Bugama and his yātrā is performed in all pomp once in the year. The latter part of the story is however silent about Gorakṣanātha who imprisoned the nāgas and was instrumental in bringing about the drought.

The Brahmanical version is preserved in the Buddhapurāṇa (S. Levi—Le Népal I, 351 ff.). According to it we are led to believe that Mahādeva once gave something to eat to a woman who was desirous of having a chid and assured her that she would get a son. The woman did not believe in it and threw it into a heap of cowdung. Twelve years later Mahādeva while passing that way wanted to see the boy. But on hearing that his instruction had not been followed got enraged and made the woman search for the boy in the cowdung. She, to her surprise, discovered there a small boy of 12 years of age. The child received the name of Gorakṣanātha. He had for his spiritual teacher Matsyendranātha and followed him faithfully carrying his baggages. Once Gorakṣanātha went to Nepal but as he was not well received in that country became angry,

imprisoned the clouds and put them under his seat for 12 years. Nepal was, meanwhile, being ravaged by famine and drought. Fartunately Matsyendranātha came to Nepal and while he was passing that way Gorakṣanātha could not help getting up to show his respects to his Guru. The clouds at once escaped and rain fell in abundance.

Of these two legends the Brahmanical one seems to be the older as it is more complete. It does not, however, throw any light on the origin of Matsyendranātha. The only substantial fact that we can deduce from it is that he was the Guru of Gorakṣanātha.

The Buddhist legend is only an amplified version of the Brahmanical legend with a few new accretions: (a) indentification of Matsyendranātha with Avalokiteśvara of whom the seat was according to the Buddhist sources on the mount Potala or Kapotala; (b) synchronism of the event of drought and famine with the reign of Narendradeva's successor about which the Brahmanical legend is silent; (c) Matsyendranātha (as Avalokiteśvara) instead of coming to Nepal of his own accord is carried there imprisoned in a jug in the shape of a black bee.

The assimilation of Matsyendranātha to Avalokiteśvara has been made so thorough in Nepal that he is still universally worshipped there as the Red Lokeśvara of Bugama. But the honour is also shared by another who is supposed to be the younger brother of Matsyendranātha (Sānu Matsyendranātha) namely Mīnanātha. Mīnanātha is worshipped with almost equal pomp. We have, therefore, no reason to give any preference to the Buddhist legend as more authentic than the Brahmanical one. As regards the synchronism of Matsyendranātha's arrival in Nepal with

the reign of the successor of Narendradeva it has no more any authentic basis. Prof. Levi though suggesting the synchronism for the first time (Le Nepal I, pp. 356) thought that in Nepal there was originally a Bugama Lokeśvara and Matsyendranātha was only identified with him. From a miniature of the 11th Century A.D. published by Prof. Foucher, we only hear of Nepāle Bugama Lokeśvaraḥ and there is no question of his identity with Matsyendranātha. In the oldest available Buddhist Vaṁśāvalī of Nepal belonging to about the 13th Century A.D. (cf. Levi Le Nepal vol. I. p. 198 and Bendall. J. I. S. B. LXXII 1903, 1) there is no question of the arrival of Matsyendranātha in Nepal during the reign either of Narendradeva or his successor. It is only said that his preceptor Bandhudatta performed the yātrā of Bugama Lokeśvara or probably introduced it for the first time (तस्याचार्यं बन्धुदत्तेन श्रीबुगमलोकेश्वर-भट्टारकस्य जात्रा कृता). It, therefore, seems that the fusion of the Lokeśvara of Bugama with Matsyendranātha took place probably not before the 11th Century. The cult of Matsyendranātha was probably introduced at about that time and the fusion took place after the introduction of that cult. It is only from the 15th Century onwards that the cult of Matsyendranātha grew more popular in Nepal. This is also attested by the large number of popular dramas written in the local dialects on Gorakṣanātha and Gopicand, from the 15th Century onward. The local literature of Bengal on the same topic is not older than that date.

Therefore, of the Nepalese legends we may retain the following traits as original :

(a) Matsyendranātha associated with Gorakṣanātha as the latter's Guru.

(b) Matsyendranātha captured in a jug in which he entered in the form of a black bee and brought back through the stratagem of Gorakṣa—this seems to be connected with the other legend according to which Gorakṣanātha in the shape of a bee rescued Matsyendranātha from the snares of women : this trait seems to be a later development of the name Bhṛṅgapāda which was probably another name of Matsyendra according to the tradition recorded in the Kaulajñānanirṇaya (p. 58. verse 17).

(iv) The Punjabi and Northeastern Legends—A large nnmber of legends about Gorakṣanātha and Matsyendranātha are current amongst the Jogi (Yogi) sects of the Punjab and the North-Western Provinces. These legends have been collected from various sources in The Tribes and Castes of the Punjab and North-Western Frontier Provinecs (see the Glossary, under Jogi).

(1). Once a devotee of Śiva being desirous of getting a child got, through the intercession of Pārvatī some ashes from Śiva with the instruction that it should be given to his wife. His wife being incredulous threw the ashes into a heap of cowdung instead of eating them. A child was subsequently found on the cowdung and was brought to Śiva who predicted that the child would be a great ascetic and wanted the child for himself. He named him Gorakṣanātha, as he was born in the cowdung and instructed him to find out a Guru for himself. While seeking for a teacher the latter went as far as the sea where he offered a loaf on a peepal leaf. Rakho, the fish, came and swallowed it and afrer 12 years restored not

the leaf but a child whom Śiva called Macchendranātha. The latter became the Guru of Gorakhnātha. Gorakhnātha, under the instruction of Śiva began to propagate his doctrines and had 12 disciples—Sant Nāth, Ram Nāth, Sharang or Bharang Nāth, Dharm Nāth, Bairag Nāth, Darya Nāth, Kaik Nāth, Naga Nāth, Gangai Nāth, Dhajja Nāth, and Nim Nāth.

(2). Another legend tells us that the Formless Creator (Nirañjan Niraṅkār) created Gorakṣanātha from the sweat of his brow. He became by a fish the father of Matsyendranātha who went immediately after his birth into the wastes to worship. For this act Gorakṣanātha was reproached with incontinence and so he thought it necessary to find out a Guru for himself. He found that nobody except his own son was fitted to be a Guru and accordingly he found the latter out and called him his Guru.

(3). A Brahmanical legend would have us believe that Śiva became enamoured of Mohinī, the form taken by the Bhagavān (i.e. Viṣṇu) to fight Bhasmāsur—the enemy of Śiva, and thus became the father of Macchendranātha. By a cow he also fathered Gorakhnātha.

(4). Another legend which is told in the form of an interlocution between Vasiṣṭha and Rāma would have us believe amongst other things that Śiva Ude Nāth created Rudragan, a Yogī and "by his spiritual power initiated an evil spirit named Jalandhar, bringing him to the right way. He in turn made two disciples, Macchendranātha and Jallandaripā. The latter founded the pā panth, while Macchendranātha made Gorakhnāth his disciple."

As regards the birth of Macchendranātha and Gorakhnāth the same legend tells us that a 'macchi' gave birth to

the former after eating the navel of a pious king called Udhodhar and the latter Gorakhnāth was born from cowdung and converted by the former. Macchendranāth subsequently in course of his wanderings comes to Sangaldip where he becomes a householder under the influence of the two queens of that land. He was ultimately recovered from the hands of the queens by Gorakhnātha who entered the palace in the form of a fly. Gorakh and Macchendra then went to Ujjain where Jallandaripā was lying buried in a well through the false machinations of the minister of King Gopicandra. Jallandaripā was rescued with the help of Kanipā and the King Gopicandra was converted. Subsequently Gorakh and Macchendra left Ujjain and went towards the Jhelum where they took up their abode on a hill top and initiated the following seven yogis,—Kapal Muniji, Kharkai and Bhuskai, Shakar Nāth, Sant Nāth, Santokh Nāth, Lachhman Nāth and Arjan Nanga. Each of them founded a sect of their own.

Of these four legends Nos. 2 and 3 are without any value as they are obviously inspired by the popular etymologies of the two names Gorakṣanātha and Matsyendranātha. Of the two other their exotic character is palpable, as in No. 1 Gorakṣanātha is made to come up to the shores of the sea, evidently far away from the land where the legend originated, to find a fish which would give birth to Matsyendranātha. In No. 4 also Matsyendranātha is made to go far away to the island of Sangal (Sangaldip), or as the variant of the tradition would have us believe to Kāmarūpa, whence he was rescued by Gorakṣanātha from the snares of women. The first part of this last legend is besides without any necessary connection with the last

part. We may, therefore, consider the following traits only of the legends as belonging to the more ancient and original stock:

(a) Matsyendra's birth in a place near the sea.

(b) His association with Gorakṣanātha as the latter's Guru.

(c) His difficulties in Kāmarūpa whence he was rescued by Gorakṣa in the shape of a fly.

(d) His apotheosis and assimilation to Śiva already before the migration of the legend.

(v) A late Puranic legend : Besides the legends already discussed another is found about Matsyendra in the Skandapurāṇa, Nāgarakhaṇḍa (263; cf. I.H.Q. VI. pt. 512 ff). According to it Matsyendra was born in the Gaṇḍāntayoga, that is to say, his family was doomed to come to an end with him. For avoiding such a calamity the child was thrown into the sea and was swallowed by a fish. Once while Śiva was on a trip with his consort and with Kārttikeya he descended on a lofty peak of the Ramyaka mountain in Śvetadvīpa which lay in the ocean of milk. Here Śiva initiated Pārvatī in the mysteries of Dhyānayoga and Jñānayoga. Kārttikeya listened to their conversation. They afterwards resumed their journey and while passing over a city in the ocean up rose a big fish. Śiva enquired who he was. The fish then related how he was born in the Gaṇḍāntayoga, thrown into the sea and swallowed by a fish and how on overhearing the conversations of Śiva and Pārvatī had attained Jñānayoga. Thereupon Śiva being highly pleased said : "You are a Vipra, you are like my son and you are adorable. Come out of the fish by force".

He did what he was asked to do and Pārvatī took him on her lap and carried him in her aerial car to the Mandara hill. As he came out of a fish Śiva gave him the name of Matsyanātha.

These are the principal versions of the legends about Matsyendranātha. They are sometimes mixed up with the cycle of Gopicānd legends and sometimes unimportant extraneous details are added to them, here and there. For example, one of the Punjabi legends would have us believe that Matsyendra entered into the dead body of a king through magic powers and lived for a time amongst the women of the harem as a fallen Siddha. He was thence rescued by Gorakṣanātha. The same story is recorded in the Saṁkṣepa-Śaṅkara-digvijaya (Levi-Le Nepal I, p. 355). This seems to be only a latter elaboration of the story of Matsyendranātha's fall in the light of the story of the Śaṅkaradigvijaya.

Leaving aside the legend related in the Kaulajñānanirṇaya for the time being, we can clearly see from the previous analysis of the stories that they are all connected with the sea-side, and particularly with the sea-side of Eastern India, and Kāmarūpa. Kadali of the Bengali legend—the place of Matsyendranātha's fall—is found under the variant Kacali and is probably Kachar (Shahidulla—Les chants mystiques p. 27). For the doubtful island of Sangal, on the sea-coast referred to in the Punjabi legends, we have the variant Kāmarūpa (Tribes and Castes of the Punjab etc. p. 394, note). The Buddhist legend of Nepal takes us to the mount Kapotala or Potala, but the mythical mount Potala is the seat of Avalokiteśvara in the Buddhist legends. It is only

the later identification of Matsyendra with him that is responsible for this mention of Potala as the place of Matsyendranātha's origin. In fact, as has been pointed out by Prof. Levi, the legend carries us to Eastern India and Kāmarūpa. The Puranic legend places the scene on an island in the midst of the ocean. We may, therefore, presume that the story told in the Kaulajñānanirnaya, which is the oldest available version, is the archetype of all the legends discussed. According to it Matsyendranātha was born either in an island or a sea-coast called Candradvīpa, in all probability in Eastern India and promulgated his doctrines at Kāmarūpa. It should be noted that in this archetype there is neither any mention of Gorakṣanātha nor of the fall of Matsyendranātha. In later legends there is an attempt everywhere to establish the superiority of Gorakṣanātha over his Guru by introducing the story according to which he rescued the latter from the hands of the women at Kāmarūpa. In the Punjabi legends Matsyendranātha becomes more insignificant as he is practically found out or created by Gorakṣanātha as the latter was formally in need of a Guru. This seems to be due to the growing popularity of the cult of Gorakṣanātha in later times.

We have seen that the legend of Matsyendranātha originally emanated from Eastern India. It receives an additional support from the fact that the legends of Gopicānd too emanate from that region. In the article of Mr. Halder, already referred to, it has been pointed out that according to the Punjabi versions of the legend Gopicānd was the king of Ujjain but his home was Gauḍ Vaṅgāl. The Hindi version is almost identical. The

Gujrati and Marathi versions too would have us belive that Gopicānd was the son of Tilakcānd, the king of Gaud Vaṅga.

It is, therefore, natural to suppose that Matsyendranātha and his school originated and flourished in Bengal and most probably in Eastern Bengal. The teachings of the school later on spread to different parts of India and the original legend was elaborated and expanded in different fashions in those places.

IV. The Traditions.

In some of the Brahmanical traditions Matsyendranātha occupies a very high place. We have already discussed the reference made to him by Abhinavagupta in his Tantrāloka. He is described there as Macchand-vibhu and thus given a place which is almost equal to that of Śiva. He is further referred to in the Maṅgalāṣṭaka of Kālidāsa. The work is preserved in Tibetan (Indian Historical Quarterly, I, p. 739).

Though in the orthodox Brahmanical tradition he is passed under silence he is often mentioned in the Tantras. In the Śakti-ratnākara-Tantra he is invoked as Mīnanātha (Levi—Le Nepal I, p. 355, n. 2). In the Śāvara Tantra (Levi—loc. cit., Tucci—J. A. S. B 1930, I, p. 132) there is mention of twenty-four Kāpālikas, 12 gurus—who are the 12 forms of Śiva—and 12 disciples. Amongst the latter are found Mīnanātha, Gorakṣa, Carpaṭa and others.

Svātmārāma Yogīndra in his Haṭhayogapradīpikā (I. 4 ff) extols him along with Gorakṣanātha as the first

connoisseurs[1] of the science of Haṭha. In the same book is also given a list of the Mahāsiddhas[2] who are believed to have controlled the influence of time by their spiritual attainments. The name of Matsyendra stands in that list second only to Śrī Ādinātha i.e. Śiva. This list does not seem to be very old as, like all late traditions, it considers Mīnanātha as different from Matsyendra. It contains the names of some Siddhas whom we know from the Buddhist tradition of the 84 Siddhas. Some of these names occur in this list in very corrupt forms : e.g. Nāradeva for Nāḍa-paṇḍita, Ṭiṇṭiṇi for Ḍheṇḍhaṇa, Virūpākṣa for Virūpā etc. This shows that the list of the Haṭhayogapradīpikā belongs to a period when the memories of the great Siddhas had already become old.

In some of the Brahmanical Tantras the Siddhas are enumerated in three orders : divya i.e. heavenly, mānava i.e. earthly and siddha i.e. semi-divine. Thus in the Lalitā-sahasranāma (Nirṇayasāgara Press, 1919) these three orders are mentioned as दिव्यौघाश्च मानवौघाः सिद्धौघाश्च समागताः (ibid, p. 15). Bhāskararāya while commenting on this verse says that reference is here made to the seven parama-gurus. Paraprakāśānandanātha and others, eight parāpara-gurus. Gaganānandanātha and others and four

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1. हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।

2. श्रीआदिनाथमत्स्येन्द्रशावरानन्दभैरवाः । चौरङ्गी-मीन-गोरक्ष विरुपाक्ष-विलेशयाः ॥ मन्थानभैरवी योगी सिद्धिर्बुद्धश्च कन्थडिः । कोरण्टकः सुरानन्दः सिद्धपादश्च चर्पटिः ॥ कानेरी पूज्यपादश्च नित्यनाथो निरञ्जनः । कपाली-बिन्दुनाथश्च काकचण्डीश्वराह्वयः ॥ अल्लामः प्रभुदेवश्च घोडा चोलि च टिण्टिणिः । भानुकी नारदेवश्च खण्डः कपालिकस्तथा ॥ इत्यादयो महा-सिद्धा हठयोगप्रभावतः । खण्डयित्वा कालदण्डं ब्रह्माण्डे विचरन्ति ते ॥

apara-gurus, Bhogānandanātha and others. (परप्रकाशानन्द-नाथाद्याः सप्त परमगुरवो गगनानन्दनाथाद्या अष्टौ परापरगुरवो भोगानन्दनाथा-द्याश्चत्वारोऽपरगुरव इत्योघत्रयम्). But the names of the gurus of the three orders as indicated by Bhāskararāya do not agree with the lists we get from some of the Tantras. In the Tārārahasya (p. 115), we get the names of two order of teachers, one consisting of four,-- Urdhvakeśānandanātha, Vyomakeśānandanātha, Nīlakaṇṭhānandanātha, Vṛṣadhvajānandanātha and the other of eight names—Vaśiṣṭha, Mīnanātha, Harinātha, Kuleśvara, Virūpākṣa, Maheśvara, Sukha and Pārijāta (all the names ending in ānandanātha). These two orders are evidently meant to be the first and the third viz. the divya and the siddha. In the Kaulāvalī-Tantra (p. 76)[1], there are twelve names of teachers constituting the second order (mānavaugha) : Vimala, Kṛśara, Bhīmasena, Mīna, Gorakṣa, Bhojadeva, Mūladeva, Rantideva, Vighneśvara, Samarānanda and Santoṣa (?). The late Dr. H. P. Śāstrī (Nepal Catalogue II, p. 149), says that according to the Nepalese tradition the Brahmanical Tantras are said to have been revealed by nine Nāthas. The names of these nine Nāthas are mentioned as : Prakāśa, Vimarṣa, Ānanda, Jñāna, Salya (?), Pūrṇa, Svabhā (?), Pratibhā and Subhaga.

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1. विमलः कृशरश्चैव भीमसेनः सुसाधकः । मीनो गोरक्षश्चैव भोजदेवः प्रकीर्त्तितः ॥ मूलदेवो रन्तिदेवो विघ्नेश्वरो हुताशनः । समरानन्दः सन्तोषो मानवौघाः प्रकीर्त्तिताः ॥

Cf. also the Śyāmārahasya, p. 24.

विमलः कुशलश्चैव भीमसेनः सुधाकरः । मीनो गोरक्षश्चैव भोजदेवः प्रजापतिः ॥ कुलदेवो वृन्तिदेवो विघ्नेश्वरी हुताशनः । सन्तोषः समयानन्दः पातु मां मानवाः सदा ॥

These lists, however, have no great value. They only bear testimony to late attempts at introducing a system in the hierarchy of teachers. Some of the names seem to be even imaginary. The last list supplied by Dr. H. P. Śāstrī, at least, does not seem to have any connection with personal names—they appear to be categories of the Śākta philosophy. But still the lists, however artificial they may be, reveal the importance that was attached to the name of Mīna i. e. Matsyendranātha by the Brahmanical Tantras.

The same foremost place is attributed to Matsyendranātha or Mīnanātha in other independent Brahmanical traditions. In the Varṇanaratnākara, a work of Jyotirīśvara who lived in the court of king Harīsiṁha of Mithilā (between 1300 and 1321 A.D.), a list of 84 Siddhas is given. (Ms. preserved in A.S.B. vide H. P. Sāstrī—Bauddha Gān-o-dohā, p. 35-36). Of these 84 Siddhas Mīnanātha is said to have been the first, the second being Gorakṣanātha. In this list Caurangīnātha is the 3rd, Hālipā (=Hāḍipā) the 6th, Kāñha the 13th and Jālandhara the 19th in order.

The same position is given to him in the Marathī tradition. Jñānadeva who lived in the 13th century gives a list of the old teachers in his Jñāneśvarī, the Marathi commentary on the Bhagavadgītā. The order of teachers as given by him is—Ādinātha, Matsyendra, Gorakṣa, Gahiṇī and Nivṛttinātha. The last was the elder brother and the Guru of Jñānadeva. The date of the Jñāneśvarī is generally fixed at c. 1290 A.D. Another Marathi saint Bahinā Bāi who was born in 1628 A.D. and died in 1700 A.D. and was a disciple of Tukārām gives the gurupa-

rampară in the following order : Tripurāri [=Ādinātha], Matsyendra, Gorakṣa, Mīnanātha, Gaiṇīnātha, Nivṛttinātha, Jñānadeva[1]. Here also Matsyendranātha is given the highest place amongst the human teachers.

Kabir, who lived probably towards the end of the 14th and the beginning of the 15th century A.D. refers to the 84 Siddhas in his Dohās (Kabir-granthāvali, Nāgari Pracāriṇī Ed. p. 54 —षट दरसन संसै पज्या अरू चौरसी सिध). In other places he mentions by name at least three of these Siddhas—Gorakh Bharthari (=Bhartṛhari) and (Gopīcandra)—p. 99, गोरष भरथरी गोपीचन्दा, ता मन सौ मिलि करै अनन्दा : p. 51, साषी गोरखनाथ ज्यु : p. 142, राँम गुन बेलडी रे अवधु गोरसनाथि जाँणी : and p. 189, भरथरी भूप भया बैरागी ॥ It is probably from such expressions of Kabir that a late legend was woven out according to which Kabir had come to meet Gorkhnāth.

The Tibetan traditions about the 84 Mahāsiddhas would place Luipāda at the top of the list instead of Matsyendranātha. Luipāda, therefore, occupies in the Tibetan tradition the same place as Matsyendranātha in Indian tradition. Luipāda is the author of two Bengali songs—Caryās nos, 1 and 29,—(H. P. Sāstrī's edition of the (Caryāścaryaviniścaya). In the same work, p. 53, Dārikapāda, one of the most important of the 84 Siddhas, in his old Bengali song, refers to Luipāda as his Guru (लुइपाअपए दारिक द्वादशभुअणें लधा). In the Tibetan sources

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1. आदिनाथें उपदेश पार्वतीसी केला । मत्स्येन्द्रें ऐकिला मच्छगर्भी ॥
शिवहृदयींचा मन्त्र पै अगाध । जालासे प्रसिद्ध भक्तियोगें ॥
तेणें त्या गोरक्षा केलें कृपादान । तेथोनि प्रकट जाण गहिणी प्रति ॥
गहिनीनें दया केली निवृत्तिनाथा । बालक असतां योगरूप ॥
तेयां ज्ञानेश पावले प्रसाद । जाले ते प्रसिद्ध सिद्धासनीं ॥

in which he is invoked as the ādisiddha, his name is variously given : Lui-i-pa, Lu-yi-pa, Lū-i-pa, Lūhi pāda, Lohi pa, Lohitapāda. These names occur in Tibetan translation as ña lto pa, ña'i rgya ma za ba and ña'irgyu lto gsol ba; ña lto pa is restituted in Sanskrit as matsyodara (Levi, Le Nepal I, p. 355, n. 4). The two other Tibetan names can be literally restituted as Matsyāntrāda--"the eater of the intestines of a fish" (cf. also Cordier--Inder II, p. 37). Lui pa (ña-lio-pa) is described in the Dpag bsam ljon bzañs (pp. 124, 135), as a Buddhist sage sprung from the fisherman caste who was a disciple of Śāvaripā (hill-man sage) and practised the mystic cult. Elsewhere in the same work (p. 93), the same legend occurs with other indications and it is said that he was a Buddhist sage of Udyāna whose former name, while he was king of Udyāna's writer, was Sāmantaśubha. He met Śāvaripā and received from him initiation into Tantrikism.

In the same work (p. 125), a similar tradition is narrated about Machendra. Mahādeva, according to it incarnated himself as a fisherman at Kāmarūpa in the womb of a fish. This was Macchindra, also called Mi-na-pa (Mīnapāda) or rdo rje shabs=Vajrapāda. He was also known as A-cendra. This last form of the name is evidently due to the copyist's mistake for Macendra or Matsyendra. In the Tibetan account of the 84 Siddhas the same name is again wrongly given as A-tsin-ta which Grūnwedel corrects as Matsyendra. It seems that Siddha no. 38 of the list of whom the name is given as Acinta- Acintya is the same person as Matsyendra. For this name Grūnwedel records the variants A-tsin-d'a, Ma-tsi-nda i.e. Macchindra or Matsyendra. It may be pointed out in this connection

that the number of the Siddhas originally was not porbably 84. Their number was artificially multiplied in a later age and raised to 84 which had a mystic significance. It is, therefore, evident that in the Tibetan tradition Matsyendra, Mīna, and Macchindra (whose name occurs under the wrong forms Acinda. Acinta etc.) were considered to be indentical.

It further seems that Lui-pāda was identical with Matsyendranātha. In the Tibetan list Lui pā is the first Siddha (ādi Siddha), whereas in the Indian list Matsyendra takes that place. Lui pā had connection with Śāvari pā whereas we have already seen that Matsyendra just precedes Śavarānanda in the Haṭhayoga tradition. Both of them are said to have belonged to the fishing caste and moreover Lui, Lohita, Rohita "the king of fishes" [Cf. Trikāṇḍaśeṣa, matsyarājaḥ—rohita-matsyaḥ.] is synonymous with Matsyendra. The Tibetan translation of the name of Lui as ña lto pa when faithfully restituted gives the form Matsyodara. This, in fact, agrees with the Indian legend [Cf. supra. p. 16], according to which Matsyendra was born from the womb of a fish (Matsyodara. Cf. also the Kaulajñānanirṇaya, p. 60, verse 36].

We May, therefore, take Lui pā and Matsyendranātha to be the same person. The other Tibetan name of Lui pā—Matsyāntrāda may be explained with reference either to the legend according to which Matsyendranātha had come out of the belly of the fish through his own spiritual force at the bidding of Śiva or to the legend according to which Śiva in the form of Matsyendranātha recovered the Kulāgama by cutting open the belly of the fish.

In the Tibetan paintings of the 84 Siddhas Luipāda [—Matsyendranātha] is represented as sitting on a big fish, with several fishes in his hand and eating the entrails of one of them. The ideas conveyed by the name Matsyāntrāda are evidently represented there.

V. The Time and Place of Origin.

It is difficult to determine with precision the time when Matsyendranātha flourished. If we accept the synchronism of his arrival in Nepal, as claimed by the Nepalese tradition, with the reign of the successor of Narendradeva, we have to admit that he flourished in the 7th century A.D. But I have already shown that no reliance can be placed on this alleged synchronism and it was probably forged after the 13th century A.D. It is therefore difficult to accept the chronology suggested by Dr. Shahidullah (Les Chants Mystiques p. 27-28). On the other hand, there are difficulties in accepting the chronology proposed by Dr. S. K. Chatterji (Origin and Development etc. p. 122). He has relied on the Marathi tradition and thought that Gorakṣanātha lived towards the end of the 12th century A.D. According to this theory the date of Matsyendranātha would also fall in the same century. In fact, the date of Nivṛttinātha, the elder brother and Guru of Jñānadeva, is known. He was born in 1273 A.D. and died in 1297 A.D. (Cf. also Ranade—Mysticism in Mahārāṣṭra p. 31). Now the Marathi tradition would have us believe that Nivṛttinātha got his initiation from Gahini, Gahini from Gorakṣa and Gorakṣa from Matsyendra. So far as the relation of Matsyendra and Gorakṣa goes there is no difficulty. But it is hardly possible that Gahini received his spiritual instruction

from Gorakṣa direct. As we have seen the traditions about Kabir also would make us believe that Kabir saw Gorakṣanātha and talked to him on spiritual matters. These claims have to be explained in a different way. They either indicate that Gahini or Kabir belonged in a way to the school of Gorakṣa or that they were believed to have been spiritually in communication with Gorakṣa. The mystics still believe that the Siddhas do not die (Cf. the Haṭhayogapradīpikā : खण्डयित्वा कालदण्डं ब्रह्माण्डे विचरन्ति ते— they i. e. Siddhas like Matsyendra and others still live in this world by conquering the force of time through Haṭhayoga). Besides, we should remember that Matsyendra and Gorakṣa had no special connection with the Maratha country. They are related to the mystic school of Mahārāṣṭra just in the same way as they are related to such schools of the Punjab, Gujrat and Nepal. In other words such alleged relation only speaks of a spiritual connection and not of any historical one. It is therefore difficult to insist much on the Maratha tradition and to interpret it too literally.

The reference to Matsyendranātha in the Maṅgalāṣṭaka attributed to the authorship of Kālidāsa does not help us in determining an earlier terminus of date as the identity of this Kālidāsa is a disputed one. Besides, the literary value of the text is practically insignificant and it is impossible to mistake it for a work of the great Kālidāsa.

But for aught we know, a lower limit of the date can be fixed. The date of the Ms. of the Kaulajñānanirṇaya, as we have seen, can not be later than the 11th century. As the manuscript is unique we can only say that the

date of the composition of the text belongs also to the same period. It is evident from the text that Matsyendranātha lived at least a century before that date, if not earlier. Matsyendra in this text is clearly regarded as the incarnation of Śiva and this evolution in belief must have taken time. The homage paid to Matsyendra in the Tantrāloka by the great Kashmirian Abhinavagupta indicates the same thing. Abhinavagupta lived towards the beginnning of the 11th century A.D. In the work of Abhinavagupta also Matsyendra is regarded almost as identical with Śiva. It is therefore permitted to think that Matsyendra lived at least 100 years earlier, say about 900 A.D.

We have to consider next the Bengali and the Tibetan traditions on which Dr. Shahidullah has tried to build up a chronology. According to the Bengali tradition Jālandharīpā was a contemporary of Matsyendra and Gorakṣa, and the Guru of King Gopīcandra. The father of Gopīcandra was Vimalacandra, himself a nephew of King Bhartṛhari of Malwa. According to the Tibetan tradition Vimalacandra was a contemporary of Dharmakīrti who probably belonged to the 7th century A.D. Bhartṛhari is also supposed to have belonged to the same century. The identity of King Gopīcandra of Bengal is shrouded in mist and though Yi-tsing speaks of a Bhartṛhari, who wrote on Grammar, it is difficult to say if he is the same as mentioned in our mediaeval literature. The Tibetan tradition has often confounded persons of the same name and it is not safe to build up chronologies, solely from the Tibetan sources. Accordimg to some of the Tibetan sources (Cakrasambara Tantra) the spiritual lineage from

Jālandharī is given as follows: Jālandharī, Kṛṣṇa, Guhya (?), Vijayapā(?), Tilopā and Naropā. Even if we take into consideration the two doubtful names of Guhya and Vijayapā which are otherwise unknown. Jālandharī would be older than Tilopā and Naropā only by three generations. The time of the last two is known. Tilopā was, according to all the Tibetan sources, a contemporary of King Mahīpāla of Bengal (circa. 978—1030 A.D.) and thus probably lived towards the end of the 10th and beginning of the 11th century while his disciple Naropā, who held office for a time in the Vikramaśilā monastery, was the teacher of Dīpaṅkara Śrījñāna. Naropā is said to have left the monastery in charge of Dīpaṅkara in his 70th year. Dīpaṅkara who went to Tibet in 1035 A.D. also lived in the 11th century A.D. Under these circumstances the time of Jālandharī cannot be far removed than that of Tilopā and Naropā. He lived probably 50 years earlier, say towards the beginning of the 10th century A.D. On the basis of this calculation we should say that Kṛṣṇa lived about the same time or a little later and Matsyendra and Gorakṣa who were both contemporaneous with Jālandharī could not have flourished before 900 A.D. They lived about that time.

If the proposed identification of Matsyendra with Lui-pā be accepted, then the same date may be arrived at. Lui-pā, according to the Tibetan sources, is said to have met Śavarīpā and was thus his contemporary. Some of these sources even would have us believe that Lui-pā got his initiation from Śavarī. The spiritual lineage from Śavarī is often given as:

Nāgārjuna, Śavara, Indrabhūti, Tilopā, Naropā

Nāgārjuna, Śavara, Lui-pā, Jālandharī, Kṛṣṇa
Śavarī, Lui-pā, Dārika, Līlāpā, Biruva
Matsyendra, Śavara, Cauraṅgī, Mīna(?), Gorakṣa,
Virūpākṣa, Carpaṭi, ...(Haṭhayoga tradition).
Lui, Carpaṭi, Kukkuri, Mīna(?)
Lui, Nāgārjuna, Śavara,
Lui, Carpaṭi

The date of Carpaṭi seems to be a known one (Cf. Tucci—J.A. S.B. 1930. p.137). According to the Vaṁśāvalī of the Kings of Camba Carpaṭi was a contemporary of king Sahila of Camba and much respected by the latter. King Sahila lived in the 10th century A.D. This relation of Sahila with Carpaṭi is indirectly confirmed by the Grub t'ob where the connection of Carpaṭi with the king of Campaka is referred to (Vogel—Antiquities of Chamba State I, p.81ff.). Carpaṭi, therefore, lived in the 10th century A.D.

As regards the date of Siddha Nāgārjuna Prof. Tucci has conclusively shown that he lived in the beginning of the 10th century A.D. (loc. cit). It agrees with the statement made by Alberuni in 1030 A.D. that Nāgārjuna the alchemist lived about one century before his time.

Accordingly Luipā, who seems to have been contemporaneous with Nāgārjuna and Carpaṭi (Nāgārjuna being his older and Carpaṭi the younger contemporary) could not have flourished before the beginning of the 10th century A.D. and that is just the date we have arrived at regarding Matsyendra from various sources.

In the present state of our knowledge, therefore, I am inclined to believe that Luipā-Matsyendranātha lived in the beginning of the 10th century A.D. It is not impossible

that he lived till the last quarter of that century to have been able to reveal (bkrol) the Abhisamayavibhaṅga directly to Dīpaṅkara Śrījñāna who, according to the colophon of the text, is said to have explained it to help the work of its Tibetan translation[1].

The next question to be discussed is that of the place where Matsyendranātha flourished. We have seen that most of the legends point out to Eastern India and associate Matsyendra particularly with Kāmarūpa. The oldest of the available traditions namely, that of the Kaulajñananirṇaya, would make us believe that Matsyendra was born in Candradvīpa, attained his siddhi

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(1) Cordier (Catalogue II, p. 45) while noticing this work has attributed it to the joint authorship of Lui-pā and Dīpaṅkara. Dr. Shahidullah has discussed the colophon of the text on which the statement of Cordier was based and has tried to show that there is no question of joint authorship but that it is simply said that the work was composed by Lui-pā, explained by Dīpaṅkara, modified, mixed up and arranged by the Tibetan translator Jayaśīla. But this interpretation does not appear to me to be exact. It depends on the meaning of the word bkrol; bkrol which is the perfect from of 'grol, according to the Dictionary of S. C. Das, means not "to compose" but "to unravel" which would correspond exactly to the Sanskrit word avatārita. That would show that Lui-pā did not compose the work but communicated it orally to somebody who might have been Dīpaṅkara himself. If Dīpaṅkara had received it through somebody else and not directly from Lui-pā, then the lineage of transmission would have been given as has been done in certain cases.

there and probably imparted his spiritual knowledge to others at Kāmarūpa. If it is not an allegorical indication, and there is no reason to suppose so, then we must admit that it is an indication about the country where Matsyendra flourished. H. P. Śāstrī has identified it with Candradvīpa in the District of Backergunj in Bengal. In fact, the coastal region of that district is still commonly known as Candrdvīpa and the Kāyasthas of that area still form an important community of the Bengali people. In the Tibetan sources, a Candradvīpa (pronounced Tsandradvīpa) in Eastern Bengal is referred to and it was the place where the Buddhist grammarian Candragomin is said to have settled after his exile from his original home in Varendra i. e. Northern Bengal (Dpag bsam ljon bzaṅ p. 95, xci). S. C. Das, the editor of the Tibetan text, would also locate this Candradvīpa in Backergunj.

There is, however, some difficulty regarding the identification of Candradvīpa exclusively with the costal region of Backergunj. The name, though applied to that part of the district, is not however, a properly defined geographical zone and it is difficult to say if in earlier time it was also confined to that very zone. There are other parts of the Bengal coast which probably claimed that name.

First of all the region now known as Sundarbans at the mouth of the Ganges has a similar claim. Various scholars have pointed out to the difficulty raised by the etymology of the name. Rennell mentions it as Sunderbound and he is first to refer to it. Rainey (Proc. As. Soc. Bengal 1868 p. 265) suggested that the true name is Sundarban i.e. beautiful forest, and that it was prefer-

able to the name Sundriban, the forest of Sundri (Heritiera littoralis). Blochmann thought that the name was really derived from the word Candrabandha, the name of a semi-barbarous tribe formerly living in that part of Bergal. He further suggested that Soonderband, adopted by the Europeans is derived from Candraband, "the embankment of moon" (Cf. also Hobson-Jobson, s. v.). The various forms under which this name occurs in the old records—Santry, Sunder, Soonder, Sunderi etc. make it probable that the suggestion of Blochmann is weighty.

The island of Sundwip now belonging to the District of Noakhali has also a similar claim. There are a number of theories regarding the etymology of the name. Some say that it is to be derived from Sanskrit Svarṇadvīpa while, according to others, from English Sandheap. According to a current local story the name would be derived from Śūnya-dvīp i.e. empty island. Beveridge in his History of Backergunj (p. 35) starts the theory that it is to be derived from Somadvīpa "the island of moon" and refers to a local story according to which Soma i.e Candra or moon would be the tutelary deity of the island. The island since early times has received two streams of immigration from the mainland, one from Candradvīpa in Backergunj and another from Vikramapur in Dacca. The dialect spoken in the island has greater affinities with that of Dacca. It is probable that the name was given to the island by the immigrants after that of the mainland from which they immigrated. It is thus possible to connect the name Sundwip with Candradvīpa if we remember that the pronunciation of Ca in these parts of Bengal is different and is not palatal but an alveolar affricate. The

correct pronunciation has been approximately rendered in Tibetan as Tsandradvīpa.

In is therefore probable that the entire coastal region including the island of Sundwip was once known as Candradvīpa and that is confirmed by the comparative vagueness of the term in its modern application. The coastal region of Bengal really has the form of a crescent and it is not impossible that the name was suggested by the shape of the region.

But is it possible to locate the Candradvīpa of Matsyendranātha with greater precision ? I think, it is possible. Candradvīpa in the mainland has no special claim about Matsyendranātha, and besides, some of the legends discussed by us would locate the place of Matsyendra's incarnation on an island in the midst of the ocean. Moreover, according to a local legend, the island of Sundwip is the land of twelve āoliās or Fakirs. Towards the end of the 15th century A.D. these twelve Fakirs are said to have been coming from Baghdad on a fish. On the way when the time for their daily prayer arrived, they sought for land, discovered this island which was at that time empty, descended on it, settled down and called it Śūnyadvīpa or Vacant island. These twelve āoliās are still held in esteem in Sundwip by the Mahomedans. This probably indicates a metamorphosis of the older legend of saints connected with fish (or Matsyendra ?) in later times when Mahomedanism was introduced in the land and the people professing the old faith were converted. There are still places in Sundwip called Siddhi, Bauria (from Bāul ?) etc. The evidence of the caste of Jugis which claims a direct relation with Matsyendranātha and his school

confirms the same conclusion. One of the six sub-castes of the Jugis is called Sundipa-nāth and as can be gathered from the Census Reports of Bengal, the largest number of the Jugis is to be found in the District of Noakhali of which Sundwip forms a part. The distribution of the Jugis shows a figure of over 84 thousand in Tipperah, and 65 thousand in Noakhali. The district of Backerguni claims a figure of over 28 thousand. In fact, the distribution shows that the largest number of the Jugis are spread over the deltaic region of Bengal (See Census of India 1931, Bengal & Sikkim, p. 465).

We may, therefore, conclude that Matsyendranātha probably flourished towards the beginning of the 10th Century A.D. in Candradvīpa which in the present state of our knowledge may be located in the deltaic region of Bengal and may be identified with the island of Sundwip. The largest number of his converts were, in all appearance, made in that part of the country. It is not impossible that he passed a part of his career in Kāmarūpa which had, by that time, risen to be a great centre of mysticism.

VI. The School and its fundamental Doctrines.

(i) Kaula-mārga

The traditions make it clear that Matsyendranātha was the founder of a school. This school, according to the present texts was the Kaula school. We have already discussed the legends according to which Matsyendranātha would be the first to reveal the Kulāgama or Kulaśāstra for the first time (cf. XVI of the Kaulajñānanirṇaya). But when the Kaulajñāna was compiled the Kaula school seems to have had already a fairly long history as on several occasions the different schools and the names of

their teachers are given in the texts.

In chap. XIV the practices of different sections of the Kaulas are described. The names of these sections are given as Romakūpādikaulika (verse 32), Vṛṣaṇottha-kaula (verse 33), Bahni-kaula (verse 34), Kaula Sadbhāva (verse 37) and Padottistha-kaula (verse 43). In chapter XVI (verses 47 ff) the names of other schools are apparently enumerated : Mahākaula, Siddhakaula, Jñānanirṇīti-kaula, Mahat-kaula(?), Siddhāmṛta-kaula, from the latter Matsyodara and Yoginī-kaula.

In chap. XXI it is said that there are many varieties (pañcapañcāśikā = 55 ?) of Yoga practices. These varieties have all been defined in the Kaulaśāstra. Their names are : the Mūla Kulapañcāśikā, Kulasāgara, Kulagha, Hṛdaya, Bhairavodyānaka, Candrakaula, Veṣṭhi(?), Jñānanirṇaya, Sambara, Sṛṣtikaula, Timira, Siddhāmṛta Mata (Mātṛ ?) Kaula, Śaktibheda-Kaula, Ūrmmikaula, Jñānakaula, Siddheśvara, Vajrasambhara and Meghoja.

Though it is difficult at present to determine the nature of these sects of the Kaulas it is clear that in the 11th century A.D. the school was already to be a very ancient one with a long previous history. This is further confirmed by the mentions of Gurupaṅkti and Siddhapaṅkti (p. 29)[1] and such expressions as कुलविज्ञानम् पारम्पर्य्यक्रमागतम्

1. The Siddhapaṅkti and Gurupaṅkti mentioned in the Kaulajñāna are very elaborate and though the names of these Siddhas and Gurus can not be indentified at present, still they clearly bring into relief the ancient tradition of the school as current in the 11th century A. D.

(p. 79). But where should we place Matsyendranātha in this previous history of the school ? I think, an answer to it can be found in the following ślokas of the Kaulajñāna-nirṇaya (p. 61) :

महाकौलात् सिद्धकौलं सिद्ध कौलात् मसादरम्(?) ।
चतुर्युगविभागेन अवतारश्चोदितं मया ॥ ४७ ॥

(a) The Siddhas who were worshipped in holy places (Text. Kṣatra, probably Kṣetra) like Karavīra, Mahākāla, Devikotya, Vārāṇasī, Prayāga, Caritra, Ekāmra, Aṭṭahāsa and Jayantī : Koṅkaṇāipāida, Kalambāi-, Nāgāi-, Harasiddhāi-, Kambari-, Maṅgalāi-, Siddhāi-, Bachāi-, Śivāi-, Ichāi-, Āi-, Vīrāi-, Tribhuvanāi-, and Varāharūpāi-;

(b) The Siddhas who were worshipped in holy places (called pīṭha) like Kāmākhyā, Purṇagiri, Odiāna and Arbuda : Mahālakṣmāipāda, Kusumānaṅgāi-, Suklāi-, Pralambāi-, Pulindāi-, Śabarāi-, Kṛṣṇāi-, Dhavalāi-, Hiḍimbāi-, and Mahāmāi-;

(c) The line of Gurus (p. 28) : Viśvapāda, Vicitra, Śveta-, Bhaṭṭa-, Machendra-, Bṛhīṣa-, Vindhya-, Śabara-, Mahendra-, Candra-, Hidini-, Samudra-, Lavaṇa-, Dumbara-, Deṇe-, Dhīvara-, Siṁhala-, Oginī-;

(d) The previous Siddhas (p. 29) : Mṛṣṇipāda, Avatāra-, Sūrya-, Dyuti-, Oma-, Vyāghra-, Hariṇi-, Pañcasikhi-, Komala-, Lambodara-;

(e) The Bhairava says (p. 58) that Matsyendranātha is only his emanation and in that connection mentions his other emanations. Their names may be considered to be those of precursors of Matsyendra as far as the Yoginīkaula is concerned : Viśvapāda, Vicitra-, Śveta-, Bhṛṅga-, Bhaṭṭa-, Srīkaṇṭha-, Rūrū. For the first few names, Cf. list (c).

ज्ञानादौ निर्णीतिः कौलं द्वितीये महत् संज्ञितम् ।
तृतीये सिद्धामृतन्नाम फलौ मत्स्योदरं प्रिये ॥ ४८ ॥
ये चास्मान्निर्गता देवि वर्णयिष्यामि तेऽखिलम् ।
एतस्माद्योगिनीकौलान्नाम्ना ज्ञानस्य निर्णीतौ ॥ ४९ ॥

[मसादरम् seems to be a mistake for मत्स्योदरम्]

It appears from these ślokas that Matsyodara belonged to the Siddha or Siddhāmṛta sect and was particularly connected with the Yoginī-kaula, the doctrines of which are explained in the Jñānanirṇīti. The colophon of the Kaulajñānanirṇaya says the same thing : महायोगिनीकौले मत्स्येन्द्रपादावतारिते....। The Kaulajñānanirṇaya seems to have belonged to this school of the Kaulas and about it, it is said on p. 78 of the text--

कामरूपे इदं शास्त्रं योगिनीनां गृहे गृहे[1]

The tradition also tells us that Matsyendra taught his doctrines in Kāmarūpa. Under these circumstances it is legitimate to hold that Matsyendra was the founder of a new sect of the Kaula school, called Yoginī-kaula and its chief seat was Kāmarūpa. It is difficult to say in what the doctrines of this sohool differed from other schools as about the early history of the mysticism called Kulācāra nothing is known as yet. But it is quite possible, as the tradition claims, that the mysticism treated in the Kaulajñānanirṇaya is that of the school founded by Matsyendranātha.

In the Akulavīra Tantra B. (verse 43) we find a broader classification of the Kaulas. According to it there are two classes amongst the Kaulas, the Kṛtakas, who

1. cf also :

p. 16 verse 14, न देयं कौलिकं सारं योगिनीनान्तु सम्भवम् ।
p. 30 verse 14, योगिनीनां कुले जातो लभते कौलिकी स्फुटम् ।

believe in worldly activities and the Sahajas who are believers in the identity (of she worshipper and the worshipped). The Kṛtakas are those who differentiate between the sender and the sent, i. e. those who are followers of Dualism.[1]

The Akulavīra Tantra insists on the superiority of the Sahajas and the complete identity of the Sādhaka and Śiva.

> मनोबुद्धिस्तया चिन्त्यं [Sic. चित्तं ?] क्षिप्त्वा तन्मयतां गता ।
> यथा तिष्ठति तत्त्वस्थः शिवनिष्कलमव्यये ॥
> तदा तन्मयतां याति निर्मलं निश्चलं पदम् ।
> अकुलवीरं महद्भूतमेकवीरं च सर्वगम् ॥
>
> [Akulavīra. B. 59-60]

(ii) Kula

The fundamental doctrine which is explained in the Kaulajñānanirṇaya, Kulānanda Tantra and the Jñānakārikā may be described as the doctrine of Kula, The titles of the first two texts indicate that. The nature of the Kula is defined in detail in chapter III of the Kaulajñāna and in many places of that text the same doctrine is referred to : e.g. VI. 13-14; VIII. 1; XII. 6-7,12; XIV. 4.5.11,14 etc. He who practices this doctrine is called a Kaula or Kulaputra and the sacred lore which contains it is called either Kulāgama, Kaulāgama or Kulaśāstra. In the Kulānanda Tantra it is also the Kaulikaṁ jñānam, the mystic knowledge relating to Kula, that is explained (p 107). In the Jñānakārikā (III. p. 179) it is the Kaulikaṁ liṅgam which is described.

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1. कौलमार्गे द्वयो सन्ति कृतका सहजा तथा ।
कुण्डली कृतका ज्ञेया सहजा समरसे स्थिता ।
प्रेर्यप्रेरकभावस्था कृतका साऽभिधीयते ।

In the third paṭala of the Kaulajñānanirṇaya, Kula is defined as a state in which the mind and the sight are united, the sense organs lose their individuality, one's own Śakti becomes identical with the Jīva[1] and the sight merges into the object to be visualised.[2] There are different stations within the body and the topmost is the unshakable lotus, independent of all, which is all-pervading and free from impurity. Everything is produced at its will and everything merges (लीयते) into it. This is why it is known as liṅga[3]. It is consciousness dissociated from the function of the mind. It is always capable of direct perception[4]

The text further says that this liṅga which is master of creation and destruction is ever pure, ever present, immeasurable, and shining like a meteor in the sky. It is the mental liṅgam (मानसं लिङ्गम्), of which the knowledge leads to liberation. It is the liṅga within the body, the Kaulikaṁ liṅgam.

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1. In chap. vi (verse 4-5) of the text the word jīva is explained. It is Śiva, Haṁsa, that which gives an individuality to Śakti (=Śaktipudgala) the mind, vital wind etc. cf. also XVII. 33 ff.

2. यत्र दृष्टिर्मनस्तत्र भूतेन्द्रियमपुद्गलः ॥
स्वशक्तिजीवभूतानि दृष्टिर्लक्षैर्लयं गता । [iii. 2-32]

3. तस्योर्ध्वं व्यापकन्तत्र नित्योदितमखण्डितम् ।
स्वातन्त्रमब्जमचलं सर्वव्यापि निरञ्जनम् ॥
तस्येच्छया भवेत् सृष्टिर्लयं तत्रैव गच्छति ।
तेन लिङ्गन्तु विख्यातं यत्र लीनं चराचरम् ॥ [iii.9-10]

4. उन्मनन्मनरहितं ध्यानधारणवर्जितम् ।
प्रत्यक्षं सर्वदा नित्यं- [iii. 12].

Though in a very large number of Brahmanical Tantras the words Kula, Kulācāra, Kulaśāstra etc, occur, the real significance of Kula is rarely defined. The mystic practices of the school are elaborately described and it often seems that the word Kula was taken by them as an equivalent of Śakti. In fact, the word Kulakuṇḍalinī which often occurs in the late Tantras indicates that. The philosophical significance of the term Kula has been brought out to some extent by the great Tantric scholar Bhāskararāya in his commentary on the Lalitāsahasranāma, generally known as Saubhāgyabhāskara. He defines Kula as :

(i) सजातीयानां मातृमानमेयानां समूहः कुलम् (p. 2).

(ii) कुलस्य सजातीयसमूहस्य मातृमानमेयरूपत्रिपुट्या एकज्ञानविषयत्वेन साजात्यात् । घटमहं जानामीत्येव ज्ञानाकारात् । 'जानामीति तमेव भातमनुभात्येतत् समस्तं जगत्' इति श्रीमदाचार्यभगवत्पादोक्तः । तदेव हि कुलम् । (p. 2).

(iii) कुलं सजातीयसमूहः । स चैकज्ञानविषयत्वरूप साजात्यापन्न-ज्ञातृज्ञेय-ज्ञानरूपत्रयात्मकः । घटमहं जानामीत्येव ज्ञानाकारात् । ज्ञानभासनायानु-व्यवसायापेक्षायां दीपभासनायां दीपान्तरापेक्षापत्तेः । उक्तश्चाचार्यभगवत्पादैः—'जानामीति तमेव इत्यादि । ततश्च सा त्रिपुटीकुलमुच्यते । तदुक्तं चिद्गगन-चन्द्रिकायाम्—'मेय मातृ मितिलक्षणं कुलं प्रान्ततो व्रजति यत्र विश्रमम्' । (p. 52).

The same thing is said in the Tārārahasya Vṛttikā which generally passes as a work of Śaṅkarācārya of Bengal—

कुलं मातृ-मान मेयम् । माता जीवः मानं प्रमाणं ज्ञानमिति यावत्, मेयं घटपटादिरूपं विश्वमिति यावत् ।

Kula is the unification of things of the same order. The same consciousness takes three different forms—the knower, the knowledge and the object of knowledge. The existence of the object is dependent on knowledge but

knowledge itself is self-evident like light. There is therefore no difference between the knower, the knowledge and the object of knowledge. When they are all united together or in other words, when this sense of plurality disappears and the knowledge with all its objects is absorbed in the knower then that concentrated knowledge is called Kula. This therefore agrees with the definition of Kula contained in the Kaulajñāna—"the state in which the mind and the sight are united, the sense-organs lose their individuality, Śakti becomes identical with the Jīva and the sight merges into the object to be visualised."

In the same commentary of Bhāskararāya (p. 53) another explanation of Kula occurs and this involves the problem of Yoga which is so important in the Tantras :

कुः पृथ्वीतत्त्वं लीयते यत्र तत् कुलम् आधारचक्रं, तत् सम्बन्धाल्लक्षणया सुषुम्णामार्गोऽपि । अतः सहस्रारात् स्रवदमृतं कुलामृतम् ।

According to it Kula is the Ādhāracakra i.e. the lowest station below the navel, which is the seat of the psychic energy— otherwise called the Kuṇḍalinī or Kula-Kuṇḍalinī. As in its upward march it follows the nāḍī (channel) called Suṣumnā, that also is indirectly called Kula. Hence the ambrosia that trickles from the topmost lotus of thousand petals (Sahasrāra) down the Suṣumṇā is called Kulāmṛta.

In fact, this explanation is not unknown to the Kaula-jñānanirṇaya. We have already seen that different stations are known there and the topmost one—the Sahasrāra is described there as the स्वातन्त्र्यमब्जमचलं सर्वव्यापि निरञ्जनम् (III, 9 ; cf. also V. 9 ; 18). The ambrosia that trickles from this lotus and which enables one to conquer even death is also

known to the author of Kaulajñāna.[1]

प्रसार्यं दन्तुरायान्तु यावद्ब्रह्मबिलङ्गतः ।
अमृताग्रं रसाग्रेण दह्य [sic. गृह्य]मानसुधीरपि ॥
मासेन जितयेन्मृत्युं सत्यं महातपे ।
रसनात्तालुमूलेन तु कृत्या वायुं पिबेच्छनैः. ॥ [VI, 18-19].

He who takes the ambrosia extending the top of the tongue up to the Brahmarandhra, no doubt, conquers the death within a month. It can be done by extending the tongue to the furthest end of the palate and slowly inhaling the air.

(iii) Akula

The doctrine explained in the two versions of the Akulavīra-tantram is not different from that of the Kaulajñāna. Akulavīra is often mentioned in this text (A.verses 32, 35, 36-38, 40-41) and clearly explained in the verses 11-14 [p. 5] :

"All spiritual success lies in it (akulavīra). It is all-pervading and when it is known the mind becomes motionless. The functions of the five sense-organs and all thoughts disappear. It is a state of mind which combines both positive and negative aspects and there is no coming in and going out."

It is tranquil, beyond all categories, free from impurity, free from cause and effect, beyond the illusory world, free

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1. This is a well-known Haṭhayoga practice described as Khecarī-Sādhana in the Haṭhayogapradipikā.

रसना मूर्द्धगां कृत्वा क्षणार्द्धमपि तिष्ठति ।
विषैर्विमुच्यते योगी व्याधिमृत्युजरादिभिः ॥
ऊर्ध्वजिह्वः स्थिरो भूत्वा सोमपान करोति यः ।
मासर्द्धेन न सन्देहो मृत्युं जयति योगवित् ॥

from objects, and is a state of identity (verses 32-34). It is the state of Sahajānanda—spontaneous bliss (verse 5).

From this it is obvious that what is called Akulavīra in the present text is in no way different from Kula of the previous texts. The term Akula also occurs in the Kaula-jñānanirṇaya—(p. 22) the Kula born from the Akula (अकुले तु कुलं······ जातं) : p. 40, knowing Kula which is Akula (अकुलश्च कुलं ज्ञात्वा······).

In the commentary of Bhāskararāya (p. 53). already referred to, a verse is quoted from the authoritative Tantras which brings out the significance of the two terms.

कुलं शक्तिरिति प्रोक्तमकुलं शिव उच्यते ।
कुलेऽकुलस्य सम्बन्धः कौलमित्यभिधीयते ॥
इति तन्त्रोक्तं शिवशक्तिसामरस्यं वा कौलम् ।

"Kula is the Śakti and Akula is Śiva. Their relation is called Akula" or in other words, the unity (Sāmarasya) of Śiva and Śakti is Kula. The same sense is attributed to the two words in the Kulārṇava Tantra :

अकुलं शिव इत्युक्तं कुलं शक्तिः प्रकीर्तिता ।

"Śiva is called Akula and Śakti Kula."

If these interpretations are accepted then we have to admit that in the first series of texts predominance is given to Kula i.e. Śakti, whereas in the Akulavīratantra, to Akula i. e Śiva. But, after all, these are only two different ways of looking at the same thing—the ideal state described in all these texts, as we have seen, is fundamentally the same. Besides, if we take into consideration a verse of Akula B. (verse 35)—अकुलं कुलरूपेण तेजोरूपं विचिन्तयेत्—it becomes evident that Akula has only a

secondary place. The ideal state is attained only when it merges into the Kula i. e. the Śakti.

(iv) Śiva and Śakti.

The interrelation of Śiva and Śakti is clearly borught out in the following verses of the Kaulajñāna :

शिवमध्ये गता शक्तिः क्रियामध्यस्थितः शिवः ।
ज्ञानमध्ये क्रिया लीना क्रिया लीयति इच्छया ॥
इच्छाशक्तिलयं याति यत्र तेजः परः शिवः ।

[II. 6-7]

"Śakti merges into Śiva Śiva merges into Kriyā and kriyā dissolves into Jñāna through Icchā. The Icchāśakti also merges into Śiva himself." This refers to the ultimate state of Śiva (paraḥ śivaḥ) in which the objective world dissolves and further creation is stopped. Here evidently three aspects of the Śakti are recognised : the icchā (will), jñāna (intelligence) and kriyā (creative energy).[1] The icchā is the will of self-manifestation, jñāna is the consciousness of this manifestation and kriyā is that aspect of Śakti which gives rise to all kinds of activities. In this stage knowledge is dualstic, and there is the knower as well as the object of knowledge. When these three forms of Śakti are taken back within Śiva and perfect union of Śiva and Śakti takes place the absolute state is attained. This amounts to Mukti. So it is said : अधस्था संस्थिता भुक्तिः ऊर्ध्वं, मुक्तिर्वरानने (verse 9), i. e., when Śakti has a downward movement it comes to stay in the material world but when it has an upward movement liberation is attained. The functioning of the creative energy implies an exteriorisation of the Śakti whereas its opposite movement or

1. Cf. Kaulajñāna xvi. 25. इच्छा त्वं ज्ञानशक्तिश्च क्रियाख्या चैव भासिनि; also xx. 13.

introversion leads to Mukti or the ultimate state. The Śaiva philosophy recognises two other aspects of the Śakti—Cit (pure consciousness) and Ānanda (bliss) but they really appertain to the absolute state of Śiva.

Elsewhere in the Kaulajñāna—(vi, verses 4 ff.) Śiva is called Jīva. Jīva is defined as the ultimate (param), changeless, eternal, free from stain or impurity, the ultimate atom or the allpervading Śiva. He is Jīva—the life, Haṁsa, Śakti-pudgala—the individuality of Śakti, Manas—the mind, Prāṇa—the vital wind, Buddhi-the intelligence, Citta-conscious element and the air which rests in all the beings (समीरपूरको वायुः). He is Jīva as long as he rests in the material body, but when free from it he is Śiva[1]. Jīva here seems to have been taken in the sense of the liberated individual soul. The individual soul, when it is not free from the snares of the world, still entertains a knowledge of duality, and is away from the path of right conduct and of which desires appertain to the material body is called paśu[2] (p. 7, iii. 30-31; p. 35, xi. 3-4).

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1. cf. Kulārṇava Tantra : जीवः शिवः शिवो जीवः स जीवः केवलः शिवः । It should be remembered that Jīva, in the Sātvata philosophy, is a Prakṛti of Vāsudeva (Bhagavadgītā VII, 4, 5,). It is identified with Saṅkarṣaṇa, one of the four Vyūhas of Vāsudeva. His other prakṛtis are the Buddhi (= Pradyumna), and ahaṅkāra (= Aniruddha). Jīva is the supporter of the world.

2. Paśu, in the Pāśupata system, is the individual. He is of two kinds : impure and pure. The impure individual is that which is connected with the physical body and the pure one is free from it; See Bhandarkar—Vaisnavism, Saivism and Minor Religions, p. 122.

Elsewhere in this Kaulajñana—(xvii. 8-9) Śiva and Śakti are considered to be inseparable. The Śakti is not without Śiva and Śiva is not without Śakti. They are interralated with each other like fire and smoke, and like the tree and its shadow,

न शिवेन विना शक्तिर्न शक्तिरहितः शिवः ।
अन्योन्यञ्च प्रवर्त्तन्ते अग्निधूमौ यथा प्रिये ॥
न वृक्षरहिता च्छाया न च्छायारहितो द्रुमः ।

Śiva is further conceived as Liṅga in the Kaulajñāna, as the whole world ultimately rests in him and the creation and destruction take place according to his will[1] (iii. 10). This liṅga is again described as the Siddhi liṅga, Mānasa-liṅga, Mano-liṅga and because it is seated in individual body—dehaliṅga. We have already seen that the kula or śakti is inseparably associated with this liṅga. (iii. 27-29). The whole universe rests in the Bindu of this liṅga in an incipient state[2] :

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1. तस्येच्छया भवेत् सृष्टिर्लयन्तत्रैव गच्छति
तेन लिङ्गन्तु विख्यातं यत्र लीनं चराचरम् ॥

The same conception is found in other texts. cf. Saṅgīta-ratnākara :

अस्ति ब्रह्म चिदानन्दं स्वयं ज्योतिर्निरञ्जनम् । ईश्वरो लिङ्गमित्युक्तमद्वितीयमजं विभुम् ॥ निर्विकारं निराकारं सर्वेश्वरमनश्वरम् । सर्वशक्ति च सर्वज्ञं तदंशा जीवसंज्ञकाः । अनाद्यविद्योपहिता यथाग्नेर्विस्फुलिङ्गकाः ।

2. On the basis of sound, nāda, the same thing can be said. In this case Pralaya means dissolution of all finite objects in the infinite cause (नाशः कारणलयः—Sāṁkhya 1. 121) and creation simply indicates the passage from the indeterminate to the determinate (piṇḍa-varṇa-pada-lakṣa). cf. Chakravarti—Linguistic speculations of the Hindus, p. 31.

ग्रहनक्षत्रतारादिजगत्स्थावरजङ्गमाः ।
निष्क्रान्ता बिन्दुमध्ये तु लोलीभूतन्तु तत्समम् ॥
सृष्टिसंहारकर्त्तारं तल्लिङ्गं सिद्धपूजितम् ।
स्फुरन्तं निर्मलन्नित्यं अप्रमेयं सदोदितम् ॥
ज्वलन्तम् उल्कसदृशं विद्युत्तेजो नभस्तले ।
एतल्लिङ्गवरं—[iii. 20-22.]

Creation & dissolution

The questions of creation and destruction are connected with the conception of Śiva and Śakti. We have seen that Śiva in his ultimate state is absorbed in Śakti and the creation takes place through the exteriorisation of the different aspects of śakti; dissolution of the created world takes place in their introversion. In the second chapter of the Kaulajñāna the yogic process is also explained (verses 2 ff.). The Sakti called Kālāgni (also called Rudra) is seated in the lower region within the mouth of the Vaḍavā (Mūlādhāra). There are seven lower regions and seven upper regions called heavens. Creation subsists as long as this Kālāgni remains seated in the lower regions but when it burns upwards the dissolution starts.

(v) Bindu; Nāda, Kalā.

Though in a cursory way, references are made to Bindu, Nāda, and Kāmakalā in several places of the Kaulajñānanirṇaya[1]. As these terms are intimately connec-

1. (i) यत्तेजः स महालिङ्गमुत्पत्तिस्थितिकारकः ।
बिन्दुरूपं तु तं ज्ञात्वा स्फुरज्ज्वालावलीपरः ॥
अक्षोभ्यः सर्वशक्तीनाम् आत्मशक्त्यान्तरञ्जितः ।
सुज्ञात्वा देहजे शक्ति तदा शक्तिपरिग्रहे ॥ [XX.20-21]

(ii) बिन्दुनाद तथा शक्तिरेव..........[V.31]
बिन्दुनादस्तथा शक्तिः [IV.8]

ted with Śakti-tattva they require a comment.

Bindu is conceived as the energy of the Mahāliṅga [form of Śiva]—the cause of creation and preservation. Is is the unmoved of all energies (अक्षोभ्यः सर्वशक्तिनाम्). permeated by one's own Śakti. Bindu and Nāda are once said to be the Śakti. Bindu is further described to be the ambrosia (amṛtam)— which removes old age and decay : every thing is purified through its rays, it is possessed with Kāmakalā and stops decay for ever. This ambrosia, possessed with kāmakalā is the source of eternal life. It is the ultimate state of Sahaja, as pure as a diamond, like a muktā-phala, sparkling, having the beauty of variegated stars in the sky, the cause of creation and destruction beyond the reach of kula and akula.

Bindu is generally explained as the creative impulse of Paraśiva, inseparably united with Parā-śakti. From bindu arises first of all the primordial sound nāda from

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(iii) द्वौ राजद (?) मध्यस्थं बिन्दुरूपं व्यस्थितम् ।
अमृतं तं विजानीयाद्वलीपलितनाशनम् ॥ [VI-23]

(iv) शुद्धं भवति तत् सर्वं परबिन्दुकिरणाहतम् ।
पलितस्तम्भविज्ञानं कथितं योगिनीप्रिये ॥
देव्याः चक्रादि देवेशि ब्रह्मरन्ध्रावशानुगम् ।
युक्तं कामकलादेवि पलितस्तम्भनं परं । [VII. 31-32]

(v) अमृतेन विना देवि अमरत्वं कथं प्रिये ।
अमृतं कौलसद्भावं श्रृणु कामकलात्मकम् ॥
सहजान्तस्थितन्तत्त्वं स्फुरन्तं मणिनिर्मलम् ।
मुक्ताफलसमौपम्यं खद्योतसदृशं प्रिये ॥
तारकोल्लाससङ्काशं प्रस्फुरन्तं नभस्तले ।
सित-रक्तञ्च कृष्णञ्च धूम्रपीतञ्च रूपकम् ॥
............सृष्टिसंहारकारकम् ।
उत्पत्तिप्रलयञ्चैव अकुल-कुलवर्जितम् ॥ [XIV. 94-97]

which creation starts. In the Kāmakalāvilāsa of Punyānanda it is defined as the Mahābindu which enters into the field of consciousness when the multitude of the rays of Paraśiva projects forth in his first spontaneous vibration (vimarśa)[1]. At this time self-consciousness (ahaṁkāra) arises in Paraśiva and bindu is the soul of that consciousness. Kalā is the inherent power of the spontaneous vibration of the Bindu of Paraśiva and it is called Kāmakalā on account of the element of attraction in it. Bindu is three-fold and contains the seed of mātā, mānam and meyam i.e., the knower, the knowledge and the object of knowledge. Kāmakalā, consisting of this threefold energy of the bindu is also called Tripurasundarī.

Bindu on the basis of sound gives rise to the mantra, varṇa and pada i.e. mystic formula, letters and syllables. The mystic formulas and letters as in other Tantras play an important part in the Kaulajñāna and the source of their mystic origin is not lost sight of. Mātṛkāvarṇas or letters by which sounds are represented are referred to in several places. Theory of the origin of sound also is clearly

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1. परशिवरविकरनिकरे प्रतिफलति विमर्शदर्पणे ।
प्रतिरुचिरुचिरे कुड्ये चित्तमये निविशते महाबिन्दुः ॥ [8]
बिन्दुरहङ्कारात्मा रविरेतन्मिथुनसमरसाकारः ।
कामः कमनीयतया कला च दहनेन्दुविग्रहौ बिन्दुः ॥ [9]
Kāmakalā-vilāsa.

Com. प्रकाशरूपपरमेश्वरस्य दर्पणवत् स्वरूपविमर्शसम्बन्धे जाते तदानीं तत्र महाबिन्दुः 'पूर्णोऽहम्' इत्येवंरूपं परमेश्वरोऽवभासते ।
..........'काम इति काम्यते अभिलष्यते स्वात्मत्वेन परमार्थमहद्भिर्योगिभिरिति कामः, तत्र हेतुः : कमनीयतया इति कमनीयत्वम् स्पृहनीयत्वम् तेन कला विमर्शशक्तिः महात्रिपुरसुन्दरी बिन्दुसमष्टिरूपा कामकला इति उच्यते ।

stated when it is said that everywhere there are four things[1]—"sthāna, dhyāna, varṇa and lakṣa. The sthāna is called piṇḍa, dhyāna is its pada, varṇa is the form (rūpa) and lakṣa is that which is formless." These terms are also commonly used to explain the origin of music, cf. Saṅgītaratnākara :

> गीतं नादात्मकं—
> नादेन व्यज्यते वर्णः पदं वर्णात् पदाद्वचः ।
> वचसा व्यवहारोऽयं नादाधीनमतो जगत् ॥
> आहतोऽनाहतश्चेति द्विधा नादो निगद्यते ।
> सोऽयं प्रकाशते पिण्डे तस्मात् पिण्डोऽभिधीयते ॥

"Nāda is the soul of music ..nāda expresses itself as varṇa—letters; pada or syllable originates from varṇa; vāk, speech, from pada and communication takes place through speech. The world is thus dependent on nāda. Nāda is of two kinds, struck and unstruck and it originates in the piṇḍa."

Piṇḍa is the seat of ultimate sound, nāda or Śabda-Brahman and is located in a region of the body below the navel called in Tāntrik texts Mūlādhāra. This nāda, since its first operation starts, gives rise in course of its evolution from less distinct to more distinct, to letters, syllables and speech. The mantra or mystic formulas which are used to invoke the mystic power of the individual has also a similar development.

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1. स्थानं ध्यानञ्च वर्णञ्च लक्षञ्चैव चतुष्टयम् ।
पिण्डसंज्ञा भवेत् स्थानं ध्यानन्तत्पदमुच्यते ।
वर्णरूपं विनिर्दिष्टं लक्षं वै रूपवर्जितम् ॥
पिण्डञ्चोपपदरूपं रूपातीतं वरानने ।
स्थाने स्थाने स्थितन्देवि एकैकस्य चतुर्विधम् ॥ [III. 3-5]

(vi) Mokṣa

Spiritual liberation (mokṣa or mukti) is often spoken of in the Kaulajñāna, but it is exclusively treated in chaps. XIII and XVII. We have already seen that Mukti consists in the upward movement of the psychic energy (kula) whereas bondage lies in the opposite movement (II. 9). Mokṣa can be obtained through devotion to the liṅga that has its seat in the body (i. e., Śiva, III. 27). It can be attained through the exact knowledge of the haṁsa, the lord that pervades all and is the source of the universe. Through this knowledge the mind attains a supra-mundane state (unmana) and neither sin nor merit can touch it then. Such realisation of the ultimate within the self amounts to mokṣa. He who realises Śiva within himself and knows its movements on earth, not only does he himself attain liberation but he who touches him is also liberated.

Haṁsa or Śiva is the giver of both bondage and liberation—भुक्तिमुक्तिप्रदायक (XVII. 34)[1], and he who realises that Śiva within self becomes Śiva-like, attains liberation and can liberate others too (स शिवः प्रोच्यते साक्षात् स मुक्तो मोचयेत् परः XVII. 37). The nature of this Haṁsa is described in verses 18-33 of the same chapter (XVII). He is the lord of all, moves about within the body at his

1. Cf. also Kaulajñāna XIII. 1-5 ; It is said that by uttering the mantra 'haṁsa haṁsa' one attains liberation. Haṁsa, we have seen is a synonym for Jīva or Śiva. In the Tantras it is generally believed that the uppermost station (Sahasradala-padma) is the seat of the Haṁsa. Unless the Śakti reaches that station and gets united with the Haṁsa complete samādhi cannot be attained. Cf also XVII. 6.

will unaffected and untouched by good or evil and remains ever pure and unstained. He is immeasurable, inconceivable and combines in him both positive and negative aspects at the same time. He is indestructible and has no decay. It is he who moves on earth in the form of individual soul (मानुष्यं पिण्डमासृत्य स शिवः क्रीडते भुवि. XVII. 38). When this nature of the Paramātman is known and when he is realised within the ātman complete spiritual liberation is at once attained.

But the Tantras, like all other mysticism, insist mostly on application. This is why it is difficult to find out in them the precise definition of a particular state of mind which arrived at in course of the spiritual march. They are more concerned with the means by which such states can be produced. Mukti or Mokṣa, though necessary, is the least important thing with these schools; it is siddhi or attainment of psychic powers which are more important because they only can enable the sādhaka not only to enjoy the state of beatitude for long years but also to control and influence the course of events for the benefit of humanity. These practical aspects, therefore, have also been treated in different chapters of our text.

(vii) The mode of worship.

The worship of liṅgas made of stone, earth and metal should be abandoned. Devotion to the liṅga which is seated in the body—the mānasa liṅga is conducive to siddhi. Such a liṅga only is to be worshipped and not with external but with mental flowers and incense. The first flower is ahiṁsā, the second-the control over the senses, the third-kindness, the fourth-idealism, the fifth-largeness of heart, the sixth-suppression of anger, the seventh-

meditation, and the eighth-knowledge. He who follows the way of the world cannot attain siddhi aad mukti. He who withdraws all his desires within his self really belongs to the path of the kula but he whose desires are exteriorised is only a paśu of the world[1].

The sādhaka should, through gradual training give up, all kinds of desires, anger and pride (कामक्रोधश्च दम्भश्च त्यजेल्लोभं शनैः xi. 31) and cultivate equanimity (समत्वम्) ।

The eighteen kinds of lokaśāstras do not contain the truth and therefore the worship prescribed by them should be given up (III. 16-17).

(viii) Dhyānayoga.

External modes of worship, we have seen, are not approved of in our texts. The greatest emphasis is laid on the cultivation of the mind. This naturally leads to meditation and the practice of Yoga which. according to the Tantras, is the highest form of mental culture. The subject is dealt with in the 14th chapter of the Kaulajñāna. Though the exact method of Yoga is not indicated still the different experiences made in course of its practice are mentioned (cf. verses 16-19) :

प्रथमं कम्पमायाति धननन्तु द्वितीयकम् ॥
हस्तपादशिरःकम्पभाषाणि विविधानि च ।

1. Kaulajñāna, iii. 30, 31, and 242-7 :

अर्च्चयेन्मानसैः पुष्पैः सगन्धैर्धूपदीपितैः ।
अहिंसा प्रथमं पुष्पं द्वितायेन्द्रियनिग्रहम् ॥
तृतीयन्तु दयापुष्पम्भावपुष्पञ्चतुर्थकम् ॥
पञ्चमन्तु क्षमापुष्पं षष्ठं क्रोधविनिर्ज्जितम् ।
सप्तमं ध्यानपुष्पन्तु ज्ञानपुष्पन्तु अष्टमम् ॥

For similar ideas cf. Mahānirvāṇa Tantra, p. 12 : Gandharva T.p. 63 : Śyāmārahasya, p. 9 : Tārārahasya p. 9.

भूमित्यागकवित्वञ्च अतीतानागतं तथा ।
कालस्य वञ्चनं देवि रूपस्य परिवर्त्तनम् ॥
वलीपलितनाशञ्च खेचरत्वं हि सुन्दरि ।
अष्टौ च सिद्धिसम्प्राप्तिर्मूलकौलं वरानने ।

First of all a shaking and then a quick shaking are perceived. The hands, feet and head all shake; different kinds of sounds are heard. Then different mystic powers, such as the power to rise above the earth, the faculty of a poet, the knowledge of the past and the future, the control over time, the power to assume different forms, freedom from old age and decay, the power to go through the sky etc., and the eight kinds of Siddhi can all be gradually attained.

These are more or less the common experiences but more particular experiences according to different Kaula sects are also enumerated in the same chapter of the Kaulajñāna. The powers which can be attained, according to the Yoginī-kaula (the school founded by Matsyendranātha), are the attainment of different kinds of subtle powers, the power to see from a long distance, the power to enter into another's body etc. The different gods like Brahmā, Viṣṇu, Yama, Indra, Varuṇa, Vāyu, different kinds of demi-gods, the stars, and in fact, the whole universe are perceived within one's own body. Śiva is the giver and dispenser of all and he gives the eight kinds of Siddhi to those who cultivate their minds (59-68).

In the same chapter of the Kaulajñāna it is said that one can attain other kinds of mystic powers through particular Yogic practices. These powers are the attainmment of great speed, control over decay and death, control over creation and destruction. In fact, it is even

said that one can be like Śiva himself : मम तुल्यबलो भूत्वा संसारसृष्टिकारकं । स्वतन्त्रं क्रीडते भद्रे इच्छारूपी भवेत् यथा । (75-76).

But the highest state of mind that can be attained through these processes of the Yoga is described in verses 82 ff :

अतोर्ध्वं सम्प्रवक्ष्यामि शृणु त्वं वीरवन्दिते ।
न जलं चिन्तयेद्देवि न वह्निवायुराकाशम् ॥
नाधस्तादूर्ध्वमध्यञ्च काष्ठवल्लोष्ठवत्प्रिये ।
मनस उन्मनीभावो यदा भवति सुन्दरि ॥
शून्यशून्यमनः कृत्वा निश्चिन्तो निश्चलस्थितिः ।
घटपटस्थितस्तम्भा ग्रामकूपादिकं बुध. ॥
भेरिशङ्खमृदङ्गैश्च वीणावंशनिनादितैः ।
ताड्यमानन्न बोध्यते जीवस्तल्लयतां गतः ॥
भूतं भव्यं भविष्यञ्च अतीतानागतन्तथा ।
अक्षयो ह्यमरो भूत्वा कामदेवद्वितीयकः ॥ [82-86]
लीयन्ते खेचरीचक्रे क्षोभयेत्परमामृतम् ।
अमृतेन विना देवि अमरत्वं कथं प्रिये ।
अमृतं कौलसद्भावं शृणु कामकलात्मकम् ॥
सहजान्तस्थितन्तत्त्वं स्फुरन्तं मणिनिर्मलम् ।
मुक्ताफलसमौपम्यं खद्योतसदृशं प्रिये ॥ [93-95]

That is to say, the highest state is attained when the mind is not fixed on any element of the objective world. It attains the state of Unmana (mind turned upwards) and is fixed, devoid of thoughts, in the vacuity, as motionless as an inaninate thing. It is not then moved by any kind of sound ; the individual is lost in himself. The past, present and future become apparent to him and he lives for ever without decay or death. The mind then enters into the Khecarī-cakra (the Brahmarandhra) and drinks the ambrosia. This ambrosia has the nature of Kāmakalā (see ante), as pure as the diamond and crystals and

shining like the fire-flies and stars. This becomes attainable when the complete state of Sahaja has been arrived at. This state is beyond creation and destruction and even beyond Akula and Kula (अकुल-कुलवर्जितम्).

(ix) Sahaja

The state of Sahaja, just spoken of, is also referrd to in the Kaulajñāna. XV. 10 ff. It is conceived there as a cakra or a station within the body. It is also called vajra and is attained by a method of Yoga called Vajrayoga. When this Sahaja-cakra is reached the body remains as firm as the vajra, it has then no decay or destruction (वज्रवत्तिष्ठते देहं संहारस्तु न हि प्रिये, XV. 25) and the mind attains a state of equanimity (समचित्तं).

It is this atate of mind which is described at length in the two versions of the Akulavīra-Tantra. It is there called the state of Sahajānanda corresponding to Akulavīra (Akula. A. 5 ; cf, also Akula. B. 140 सहजानन्दं च केवलं) and is defined as :

सर्वज्ञं सर्वमासृत्य सर्वतो हितलक्षणम् ।
सर्वेषां सिद्धिस्तत्रस्था सर्वसिद्धिश्च तत्र वै ॥
यत्रासौ अकुलवीरो दृश्यते सर्वतोमुखम् ।
तं विदित्वा परं रूपं मनो निश्चलतां व्रजेत् ॥
शब्दरूपस्पर्शगन्धश्चैवात्र पञ्चमम् ।
सर्वभावाश्च तत्रैव प्रलीनाः प्रलयं गताः ॥
भावाभावविनिर्मुक्त उदयास्तमनवर्जितः ।
स्वभावमतिमतं शान्तं मनो यस्य मनोमयम् ॥

[Akula. A. 11-14]

It is omniscient, omnipresent and all good. All spiritual success lies in it. The mind on attaining it becomes immobile. The sound, form, touch, smell and all other perceptions merge into it. It is free form any positive or

negative attributes. There is no production or destrution [of attributes] in it and it is a state of perfect calm : the mind then attains its fulness.

This state is further described in the same texts as free from the chain of causation, an inconceivable state which is free form troubles. It is beyond the reach of the illusory world, self-existent, all-pervading and is a state of unity and equanimity.

कार्यंकारणनिर्मुक्तमचिन्त्यमनामयम् ।
मायातीतं निरालम्बं व्यापकं सर्वतोमुखम् ॥
समत्वम् एकभूतञ्च—[33-34]

When this state is arrived at, all dualistic knowledge disappears and the sādhaka becomes identical with the object of his devotion[1]. He has then no need of the details of the yogic practices[2]; he has no need of sacrifice, fasting, mantras, meditation, bathing and all other purificatory customs of the world[3]. He is then above all these. Sin and merit do not reach him, he has no sorrow and though he lives on earth he is then like the burnt seed which does not germinate, like the tree without the root which does not grow again :

दग्धबीजस्य सम्भूतिर्यथा नैव प्रपद्यते ॥
मूलच्छिन्नो यथा वृक्षः प्ररोहन्नैव विद्यते ।
अकुलवीरस्य वै तद्वद् न पुनर्भवबन्धनम् ॥

[Akula A. 83-84 ;
Akula B. 48-49]

1. स्वयं देवी स्वयं देवः स्वयं शिष्यः स्वयं गुरुः ।
स्वयं ध्यानं स्वयं ध्याता स्वयं सर्वत्र देवता ॥
[Akula. A. 26.]

2. Akula A. verses 16-20., Akula. B. 122 ff.

3. Akula A. verses 42-46., Akula. B. 95 ff.

(x) Some mystic powers.

In the Kaulajñāna, (ch. iv) it is said that by rousing the śakti either through meditation or by uttering mantras, composed of particular letters or syllables, various powers can be attained. Such powers are of different categories.

(a) Pāśastobham, the power to make nets (i.e., evil influences) ineffective; nigrahānugraham, the power to chastise or to do good to another; krāmaṇam—the power to enter another body; haraṇam; the power to take away; pratimājalpanam, the power to make an image speak; and ghaṭapāṣāṇasphoṭanam, the power to break pots and stone. It is clamed that these things can be performed by invoking particular mantras [ch. iv. 2 f b.].

(b) Māraṇa : the power to kill another; uccāṭana : the power to create troubles in another's mind; stambha, the power to stop another; moha, the power to make another unconscious; śāntika, the propitiation of antagonistic deities; pauṣṭika, the power to increase the capacity of the body; ākṛṣṭi : the power to attract another and vaśam, the power to bring another under control. The basis of of such powers also are particular combinations of mystic syllables [ch. iv. 14-15].

(c) In the process of yoga certain powers are also attained, viz., popularity (जनवाच्छल्यं), removal of disease (रुजनाशनम्), mastery in poetry (कवित्वं), power of good speech (वाचकामित्वं), power of distant hearing (दूराश्रवणं), power to rise above the ground (भूमित्यागं), power to associate with the yoginīs (योगिनीमेलकत्वञ्च), power to remove old-age (जरापहरणं). acquisition of great speed (चण्डवेगत्वं), and power to assume different forms (अनेकरूपधृक्). Different

other similar powers can also be acquired (VII. 20-25).

(d) In the 8th chapter (verses 31 ff.) of the Kaulajñāna, it is said that there are eight special ways of practising the vidyā (i. e., mantra) and at every one of those eight stages (cakra ?) of their practice different powers are attained. These are respectively ability to associate with the yoginīs (योगिनीमेलकं), power to attract all (सर्वाकृष्टिप्रवर्त्तकम्) and the power to enter other's bodies. In the 4th stage the following results are obtained :

क्षणेन भवते स्तंभो :
भाषास्तु विविधाकारा अश्रुतानि श्रुतानि च ॥
उच्चरेदङ्गमयं शास्त्रं मन्त्रजालानि श्रूयते ।
स्वयमेवात्मनात्मने श्रूयते चात्मनात्मनि ॥
षण्मासाद्भवते सिद्धिः
वलीपलितनिर्मुक्तः कामदेवद्वितीयक. ॥ [37-39]

In the fifth stage the movement of the air within the body is stopped; in the sixth stage different kinds of success are attained with regard to dharma, artha, kāma and mokṣa. In the seventh stage power to stop an army (सैन्यस्तम्भकरं) and other powers like distant sight, liberation from worldly ties etc., are attained. The last or the eighth stage brings spiritual success within one's own control (इच्छासिद्धिप्रवर्त्तकम्). Similar things are also treated in Kaulajñāna. X. 11 ff.

(e) Long life : We have already seen that in our texts very often emphasis is laid on the means through which physical decay may be stopped (वलीपलितनाशनम्) and immortality attained One of the means was to extend the top of the tongue, through Haṭhayoga process, to the Brahmarandhra, and to drink the ambrosia (अमृतं) that trickles from the topmost lotus (सहस्रदलपद्म). This ambrosia removes

decay and old-age and gives long life. It is further prescribed that in all worldly activities the top of the tongue should always be placed against the top of the palate.[1] This helps to draw the mind within self and retain its original unperturbed state. The same result may be obtained through other means too, e. g., practice of particular mantras, and of dhyānayoga with a view to attain the Sahaja bliss (cf. ante).

VII. The Yoginīkaula of Matsyendranātha and the Buddhist Tantras.

The school founded by Matsyendranātha, as we have seen, was probably known as the Yoginīkaula. The doc-trines of this school, if our identification of Matsyendra with Lui-pāda be correct, must have had something in common with Buddhist mysticism as expounded in the writings of the Siddhācāryas. The writings of these Siddhācāryas, as is well known are partly preserved in Apabhraṁśa and in archaic Bengali. The fundamental doctrine as expounded in these writings is the doctrine of Sahaja. The Sahaja is the ideal state of the yogin, a state in which the mind enters into vacuity. In this state the mind is free from

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1. अमृतं तं विजानीयाद्वलीपलितनाशनम् ॥
शीतलं स्पर्शसंस्थाने रसनां कृत्वा तु बुद्धिमान् ।
वलीपलितनिर्मुक्तः सर्वव्याधिविवर्जितः ॥
न तस्य भवते मृत्युर्योगयानपरः सदा ।
रसना तालुमूले तु व्याधिनाशाय योजयेत् ॥
तिष्ठञ्जाग्रन् स्वपञ्गच्छन् भुञ्जन् मैथुने रतः ।
रसनं कुञ्चयेन्नित्यं स्ववक्त्रेण तु संयुतम् ॥
स मृत्युर्भवते तस्य अब्दात् स्वच्छन्दगो भवेत् ।
हृदिस्थश्च मनः कृत्वा यावदुन्मनतां गतः ॥
[vi. 23-27]

existence and non-existence or in other words, is devoid of both positive and negative attributes. It is then beyond the reach of the illusory world and is free from all cogitation and merit or demerit. In this ideal state the yogin finds himself in one with the universe and in one with the Buddha.

The doctrine of Sahaja, we have seen, is referred to in the Kaulajñāna, and is expounded in detail in the two versions of the Akulavīra-Tantra. It is defined there as a state in which the mind attains immobility; the sound, form, touch, smell and all other sense-perceptions merge. It is then free from positive and negative attributes. There is no production and destruction and a state of perfect calm is attained. In this state the mind attains its fulness, and the yogin becomes identical with the objects of meditation and in fact, with the whole universe. In this state the yogins, as the Akula, says :

स ब्रह्मा स हरिश्चेश: स रुद्रो स च इश्वरः ॥
स शिवः परमदेवः स सोमार्काग्निकरस्तथा ।
स च सांख्य: पुराणश्च अर्हन्तबुद्ध एव च ॥
स्वयं देवी स्वयं देव: स्वयं शिष्य: स्वयं गुरु: ।
स्वयं ध्यानं स्वयं ध्याता स्वयं सर्वत्र देवता ॥

[Akula A. 24-26]

स ब्रह्मा स हरिश्चैव स रुद्रश्चैवेश्वरस्तथा ॥
स शिव: शाश्वतो देव: स च सोमार्कशङ्कर: ।
स विशाख्यो मयूराक्षो अर्हन्तो बुधमेव च ॥
स्वयं देवि स्वयं देव: स्वयं शिष्य: स्वयं गुरु: ।
स्वयं ध्यानं स्वयं ध्याता स्वयं सर्वेश्वरो गुरु: ॥

[Akula B. 116-118]

"He himself is the goddess, himself the god, the disciple, the preceptor and he is at once the meditation,

the man who meditates and the divinity (medited upon)."

In the writings of the Siddhas great disregard is shown towards the traditional lore and it is again said that salvation can not be attained through outward purification. Thus Sarahapāda in his Dohākośa says on many occasions that the ultimate truth can not be realised by studying the traditional lore like the Vedas and the Sutrāntas. It can not be either attained by having recourse to external practices as observed by the Jain and Buddhist monks or through the muttering of mantras, or through meditation and concentration. It is no more possible to attain it by having recourse to external worship or purificatory rites.

This attitude is very pronounced in our texts. The Kaulajñāna, on many occasions decries the conventional ways[1] and puts emphasis on cultivation of mental powers and yogic practices. The Akulavīra-Tantra is more emphatic in its denouncement of the different religious and philosophical systems, traditional lore, and the conventional purificatory rites like sacrifice, homa, fasting, bathing at holy places etc, as well as of the external modes of worship.

The third point of agreement between the Buddhist Tantras and our texts consists in the enumeration of different kinds of kulas. In the Buddhist Tantras generally five kulas are referred to and they are Naṭī, Rajakī, Ḍombī, Caṇḍālī and Brāhmaṇī. Besides, it is further said

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1. Cf. III. 30-31.

अन्यन्तु वर्जयेद्देवि पाषाणं काष्ठमृन्मयम् ।
लौकिकं मार्गसम्पन्ना सिद्धिमुक्तिविवर्जिता ॥
देहस्था वासना यस्य तस्यैवांशः कुलागमे ।
बहिस्था वासना यस्य स पशुरज्ञरञ्जितः ॥

that the different kinds of yoginīs and ḍākinīs residing at different places of pilgrimage play the part of śakti. These places of pilgrimage are located within the body and connected with the yogic nāḍis. The principal places of pilgrimage according to the Buddhist Tantras are of four categories : pīṭha, upapīṭha, kṣatra (or kṣetra) and chandoha. Sometimes there is mention of upakṣetra and upachandoha. The pīṭhas are : Jālandhara, Oḍiyāna, Arbuda and Pūrṇagiri (according to a different source Jālandhara, Oḍiyāna, Kāmarūpa and Pūrṇagiri). The Upapīṭhas are : Mālava and Sindhunagara. The Kṣetras are : Mummuni, Devīkoṭa and Karmārapāṭaka. In the Hevajra-Tantra there are also names of these upakṣetras cnd chandohas. Amongst the upakṣetras is mentioned Godāvarī and amongst the chandohas and upachandohas are—Harikela, Saurāṣṭra, Kaliṅga, and Caritra.

Such holy places and Yoginīs and Ḍākinīs connected with them are also mentioned in the Kaulajñāna. The holy places in it are also of several categories called : Piṭha, Upapīṭha, Kṣartra, Upakṣatra and Sandoha (which seems to be the same as Chandoha of the Buddhist text). The Pīṭhas are Kāmākhyā, Pūrṇagiri, Oḍiyāna and Arbuda. Amongst the Kṣatras are mentioned Karavīra, Mahākāla, Devīkoṭa, Vārāṇasī, Pryāga, Caritra, Ekāmra, Aṭṭahāsa and Jayantī. The Yoginīs connected with these holy places are called Pīṭhajā and Kṣatrajā. There are also other kinds of Yoginīs called Yogajā, Mantrajā, Sahajā, Kulajā and Antyajā. The Sahajās are those Śaktis who have been married, the Kulajās are the harlots and the Antyajās are those who belong to the class of untouchables. These Śaktis are, according to the Kaulajñāna, of

two kinds, external (bahisṭhā) and internal (ādhyātmā) and the text prescribes that they should be realized within the body. The implications of these aspects of the Śakti and their relation with different internal stations are also given.

The 15th Paṭala of the Kaulajñāna is called—Paramavajrīkaraṇaṁ which seems to mean "initiation to the cult of the great Vajra." So far as I know, Vajra is a technical term of the Buddhist Tantras and is seldom found in the Brahmanical Tantras. This point of contact between the Kaulajñāna and the Buddhist mysticism is very significant.

Last of all in the use of mystic phraseology the Kaulajñāna seems to have, in certain cases, greater affinity with the Buddhist texts than with the Brahmanical Tantras. Of the mystic powers enumerated before, two at least, śāntika and pauṣṭika which have been interpreted as 'the power to bring peace to the mind' and 'the power to increase the capacity of the mind' are not generally met with in the Brahmanical Tantras. They are most often referred to in the Buddhist Tantric texts like the Tathāgataguhyaka (XVIII, p. 168) and the Jñānasiddhi. They are also enumerated in the Mahāvyutpatti. The Kaulajñāna (XI. 11 ff.) while describing the mystic food and drink says that the five pure things (पञ्च पवित्राणि) are : विष्ठं धारामृतं शुक्रं रक्तमज्जाविमिश्रितम् and amongst other important things are mentioned the meat, ghee, blood, milk and curd of a cow (गोमांसं गोघृतं रक्तं गोक्षीरञ्च दधिन्तथा) and the flesh of a dog, cat, camel, jackal, horse etc. It is not clear from the text if these words are to be taken literally. They are referred to in the Prajñopāya-viniścaya-siddhi

of Anaṅgavajra and the Jñānasiddhi of Indrabhūti :

नरोद्भवं तथाऽश्वं च औष्ट्रं मातङ्गसम्भवम् ।
प्रदीपं भक्षयेत् प्राज्ञः श्वानमेव तु पञ्चमम् ॥

[Prajñopāya. V. 20]

शुष्कलोहितमांसं च बोधिचित्तविमिश्रितम् ।
महोदक-समायुक्तं भक्षयेत् तत्त्ववित् सदा ॥
नरश्च (?)-हय-गोदीपं करिणां गर्दभस्य च ।
भक्षयेत्तत्त्वसिद्धयर्थं सर्वसङ्कल्पवर्जितम् ॥

[Jñānasiddhi I. 11-12.]

In the Tathāgataguhyaka these mystic food and drink are aften mentioned and there a comparison of the text with its Chinese translatinon (Tok. ed. vol. xviii. pp. 469-511) clearly shows that they had a mystic signficance.

विण्मूत्रशुक्ररक्तादीन् देवतानां निवेदयेत् ।

[IV. p. 19].

विण्मूत्राहारकृत्यार्थं कुर्यात्सिद्धिफलार्थिनः ।
सिद्धयतेऽनुत्तरं तत्त्वं बोधिचित्तमनाविलम् ॥
मांसाहारादिकृत्यार्थं महामांसं प्रकल्पयेत् ।
सिद्धयते कायवाक्चित्तरहस्यं सर्वसिद्धिषु ॥
हस्तिमांसं हयमांसं श्वानमांसं तथोत्तमम् ।
भक्षेदाहारकृत्यार्थं न चान्यत्तु विभक्षयेत् ॥

[VI. p. 26].

These points of similarities between the Yoginī-kaula of Matsyendranātha and later Buddhist mysticism. however, raise the deeper problem of common basis on which both later Brahmanical and Buddhist mysticism are founded. But that is a subject which connot be properly treated in the present state of our knowledge of the Tantras.

NOTICES ON MANUSCRIPTS RELATING TO MATSYENDRANĀTHA & HIS SCHOOL.

1. श्रीकामाख्यागुह्यसिद्धिः—noticed cursorily for the first time by Dr. H. P. Shastri (Darbar Library Catalogue II. p. 284). The greater part of the MS. is lost and the rest which contains only a few stray palm-leaves, is still preserved in the Darbar Library. The colophon runs thus—

कथितं गुह्यसद्भावं सुगोप्यं सुरसुन्दरि ।
न दद्याद् दुष्टचित्तन्तु गुरुभक्तिविवर्जित(म्) ।
सारात्सारतरं देवि गुह्यसिद्ध्यान्तरा क्रिया ॥ ।

श्रीमत्स्येन्द्रपादावतारिते श्रीकामाख्यागुह्यसिद्ध्या(म)ष्टमः पटलः समाप्तः । इति ।

From some of the stray leaves the following names of the teachers of the school could be deciphered—

(i) Śri Śrīkaṇṭhadeva, Śrī Khagīśanātha, Śaṅkaradeva, Kadambagurunātha, Anantadeva, Avyktagurunātha (?), Sākṣadākṣadeva (?), Samayagurunātha, Piṅgaladeva, Udayagurunātha, Śrī Ciñcinātha, Śrī Ājñānātha (?)

(ii) Śrī....Vinīnātha, Uṣṇīṣanātha, Tīvranātha, Maunīśanātha, Locananātha, Mitranātha, Caryānātha, Ṣaṣṭhanātha,...śanātha, Mātangīśanātha, Kucandranātha, Śilā-Śekharanātha, Ādhāranātha, Kuraṅgīnātha, Cakrīśanātha, Mahendranātha, Kaulīśanātha, Vimalanātha, Ānandanātha, ..valinātha, Atītanātha, Prabhunātha, Yogeśanātha, Atītanātha (?), Caryaṅkanātha, Khagendranātha, Kurmanātha, Me....nātha Macchendranātha, Ugranātha, Hadyānandanātha (?), Kuṇḍalānandanātha, Cakrānandanātha, Candrānandanātha, Śṛṅgāṭakanātha, Bindunātha, Kṣātinātha (?) Avyaktanātha, Tripurānandanātha, ?, Śri Utsu-

smanātha, Vināyakanātha, Utmabhunātha (?), ?, Unmananāth, Kiṅkiṇīnātha, Koṅkananātha, Pataṅganātha, ?, Karandhranātha, Madantanātha.

(iii) A list of eight Siddha Mātṛkās called Kulāṣṭaka with indication of the localities in which they had flourished—Brahmāṇī in the house of a prostitute in Prayāga, Māheśvarī (?) in the house of a female wine-dealer in Varuṇā, Kaumārī in the house of a fisherwoman in Kolāpura, Vaiṣṇavī in the house of a khaṭukī in Aṭṭahāsa, Vārāhī in the house of a Kaṇṭuki (?) in Jayantī, Aindrī in the house of a washerwoman in Caritrā, Cāmuṇḍā in the house of a (?) in Ekāmra, and Mahālakṣmī in the house of Kauṣṭakī (?) in Devīkoṭa.

[This list is found in another ms., of the Darbar Library called the Nityāhnikatilakam cf. Shastri's Catalogue I. p. 111-112; II. p. 70, and p. 82 The list occurs on folio 23b of the ms., where the directions of the eight holy places are given—Prayāga in the east, Varuṇā in the east-south (agni), Kolāpura, (called Kollāpura here) in the south, Aṭṭahāsa in the south-west (nairṛta), Jayantī in the west, Caritrā in the west-north (vāyavya); Ekāmra in the North and Āṭṭahāsa in the North east (Īśāna). I can not derive any conclusion from these directions as they seem to be confused because so far as we know Caritrā is Caritrapura and Ekāmra is Bhuvaneśwara, both of which are located in the district of Puri, Orissa.]

2. अकुलागमतन्त्रम्—Preserved in the Darbar Library. A paper ms. containing 52 folios divided into 9 sections. The writing is modern Newari of the 17th century. The colophon runs—

इति श्रीअकुलागममहातन्त्रे योगसारसमुच्चये ईश्वरपार्वतीसम्वादे चतुरा-

श्रमादिकथनं नाम नवमः पटलः । संवत् ७९१ वैशाखकृष्णपक्षे च नवमी रविवासरे ।

The date corresponds to 1671 A.D. Though the text does eot contain the name of Matsyendranātha it is no doubt inspired by the doctrines of his school. The name Akulavīra indicates that, Īśvara is identified with Akulanātha in the following ślokas which occur on fol. 51b.

यस्तु ज्ञानं वरं भद्रे अकुलागममध्यतः ।
प्रोक्तं चाकुलनाथेन सोऽकुलः कुलवर्जितः ॥
सर्वत्र विश्वदेहेषु व्यापितः व्योमवत् प्रभुः ।
तेनेदं रचितं शास्त्रं बन्धविच्छेदकारकम् ॥

In the first section the yoga and its practices are explained. The yoga consists of the following aṅgas—āsana i. e., the postures of sitting, prāṇasaṁrodha—the suppression of the vital wind, pratyāhāra—the withdrawal of the senses from external objects, dhāraṇā i. e., the holding of the vital wind, dhyāna i. e., meditation and samādhi i. e., absorption. The effect of prāṇāyāma is the motionlessness of the navel region; pratyāhāra has an upward motion (ūrdhvaga), dhāraṇā means holding the vital wind in the higher sphere (svara-cakra) and its effect is—सुधामयं महासौम्यं कवित्वं येन जायते ।

In the second section (folios 10b. 11a and 12a) karma and akarma, dharma and adharma are defined in the following terms—

कर्मणोऽपि च बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहणा कर्मणो गतिः ॥
कर्म क्रूरं विजानीयादकर्माक्रूरसंज्ञकं ।
क्रूराक्रूरविनिर्मुक्तं विकर्म प्रतिपद्यते ॥
विकर्म सत्यसंसिद्धं समानं वह्निलिङ्गकं ।
कर्म शीतांशुनिर्दिष्टं प्राणे चैव प्रतिष्ठितम् ।

अकर्म सूर्यरूपेण अपानसंस्थितं सदा ॥
ऊर्ध्वसंज्ञो भवेद्धर्मो अधश्चाधर्मसंज्ञकः ।
असंज्ञं तु परं ब्रह्म संज्ञा जीवस्य रूपिणी ॥

The state of mukti i. e., spiritual libcration is defined as follows—

धर्माधर्मविनिर्मुक्तं यदि चित्तं निराशयं ।
तदा निर्वाणरूपाय मुक्तिर्भवति योगिनाम् ॥
चित्तं जीवितमाख्यातमचित्तं मरणं ध्रुवं ।
चित्ताचित्तसमो भूत्वा जीवन्मुक्तिरिहोच्यते ॥
भावाभावविनिर्मुक्तः स्वभावो ब्रह्मसंज्ञकः ।
भावः प्राणसमाख्यातः अभावापानशब्दितः ॥
प्राणापानसमायोगे यान्ति ब्रह्मपदं प्रिये ।
शून्यं सर्वनिराभासं स्वरूपं यत्र चिन्त्यते ॥

In the third section (folios 14b-15b) the different ma-kāras—madya, maithuna, māṁsa etc., are explained as the different stages of the yoga. Special emphasis is laid on the inner meaning of these terms and it is said—

"Those who are addicted to external mada, maithuna, māṁsa etc.—they all go to the hell."

On folio 37a-b the devotees are exhorted to abandon external religious practices—

बाह्यमदे रतो यस्तु मैथुने मांसभक्षणे ।
ते सर्वे नरकं यान्ति इति सत्यं वचो मम ॥

"The best Brahmacārin is he who has control over speech (vagdaṇḍī), the best initiated is he who has control over mind (manodaṇḍī), the vānaprasthin is he who has control over his actions, (karmadaṇḍī), and the yati is he who has control over knowledge (jñānadaṇḍī)."

3. गोरक्षशतकम्—MS., preserved in the Darbar Library,—a paper ms., belonging to a late age. The opening verses are—

शिखायज्ञोपवीतादिः सकषायस्त्रिदण्डधृक् ।

यद्वाह्यविहितं कर्म नैष्कर्मणि समाचरेत् ॥
श्रीगुरुपरमानन्दं वन्दे आनन्दविग्रहम् ।
यस्य सान्निध्यमात्रेण चिदानन्दायते तनुः ॥ १ ॥
अन्तर्निश्चलतास्मदीयकलिकास्वाधारबन्धादिभि यो
योगी युगकल्पकालकलनात्तत्वं च यो गीयते ।
ज्ञानामोदमहोदधिसम्भव(?)यत्रादिनाथः
स्वयं व्यक्ताव्यक्तगुणाधिकत्वमनिशं श्रीमीननाथं भजे ॥ २ ॥
नमस्कृत्य गुरुं भक्त्या गोरक्षं संज्ञामुत्तमम् (?) ।
अभीष्टं योगिनां कृते परमानन्दकारकम् ॥

The subject dealt with is Haṭhayoga ; at first the different aṅgas of yoga viz., āsana, prāṇasaṁrodha, pratyāhāra, dhāraṇā, dhyāna and samādhi are described. Then come the details about them, the different internal circles and lotuses etc.

4. गोरक्षभुजङ्गम्— paper ms., dated 1652 śaka i. e., 1730 A.D.—preserved in the Darbar Library. It consists of 9 ślokas composed by one Lakṣmīdhara who calls himself the servant of the Gorkha-king (Śrī Gorkhādhīśa-sevaka). The ślokas are only stotras of Gorakṣanātha—all of them end with the line—

सुगोरक्षगोरक्षनाथं नमाम्यहम् ।

5. गोरक्षसहस्रनामस्तोत्रम्—a late paper ms., of the Darbar Library—has no ther interest except that it contains the following corrupt śloka about the native place of Gorakṣanātha—

अस्ति याम्यां (? पश्चिमायां) दिशि कश्चिद्देशः बडवसंज्ञकः ।
तत्राजनि महाबुद्धिर्महामन्त्रप्रसादतः ॥

6. गोरक्षसंहिता[1]—paper ms., in the Darbar Library—

1. An edition of this book was published by Pandit Prasanna Kumar Kaviratna (Śaka Sam 1897). As it is no longer available either in libraries or in the market here I have not been able to consult the edition.

writing, Bengali of the 16th-17th centuries. The complete title may be found from the colophon of the first section —इति देवीश्वरसम्वादे गोरक्षसंहितायां योगशास्त्रे सृष्टिविधौ । The work is in a form of interlocution between the Devī and Īśvara. In the first section the creation (सृष्टिविधि) is dealt with. In this connection the different nerves (nāḍīs) and the 22 stations, through which they pass, are mentioned and the six dvīpas—Jambu, Kuśa, Śaka, Śālmalī, Plakṣa and Puṣkara (Krauñca is omitted through mistake) are placed in the different parts of the body. The oceans surrounding these islands are similarly located and explained e. g., lavaṇa (salt),—urine (mūtra), kṣīra (milk),—semen virile (śukra), ikṣu (sugar),—liquid portion of the flesh (rasamāṁsa), nīra (water),—fat (rasā), surā (wine),—blood (śoṇita) etc.

The third section called सदाशिवसम्वादे महानन्दं (?) is the most important of all sections and centains contral conception of the school. These doctrines agree very closely with those of Akulavīra Tantra and this is why I would quote it in extenso.

ब्रह्मसम्वादनमिति तत्त्वज्ञानं वदाम्यहम् ।
सदाशिवेन सम्प्रोक्तं ब्रह्मणे द्विजरूपिणे ॥
जन्ममुक्तिमवाप्नोति महानन्दप्रसादत. ।
महानन्दं परं शास्त्रं मम तेजः परात्परम् ॥
इदं गुरुरिदं देवः सर्वसूत्रपरावरः ।
येन ज्ञातमिदं शास्त्रं किमन्यैर्मोक्षसाधनै. ॥
न माता न पिता चैव न भ्राता नैव मातुलः ।
न च मित्रं कलत्रञ्च न पुत्रं न च पौत्रकम् ॥
दोषमोहाः न कर्तव्याः स्थानं बन्धनमेव च ।
गृहबन्धं मन्त्रबन्धं शास्त्रबन्धं तथैव च ॥
ज्ञातिबन्धं न कर्तव्यं बन्धुवर्गं परित्यजेत् ।

न व्रतो न च तीर्थश्च न वाचारादिकर्म च ॥
नैव मौनं न वा सत्यं क्षेत्रपीठस्य सेवनं ।
न पूजनञ्च होमश्च न स्नानं दानमेव च ॥
जलेन न च नैवेद्यं न सन्ध्याक्षरमेव च ।
धर्माधर्मं न कर्त्तव्यं न बन्धौ लौकिका क्रिया ॥
न कामं नैव कोपञ्च नापि शून्यं समाचरेत् ।
न मायां नैव मोहञ्च न शोकं कलहन्तथा ॥
नाहङ्कारं न मात्सर्यं नैश्वर्यं सेतुमेव [?] च ।
अपमानञ्च'''त्यजेत्सर्वं शनैः शनैः ॥
रसं स रसायनञ्च धातुवादन्तथैव च ।
तृणवत्संत्यजेत्सर्वं यद्यत्प्राप्तमुपागतम् ॥
चहुसिद्धयष्टकं चैव अणिमादिगुणाष्टकं ।
तृणवत्सन्त्यजेदष्टौ स योगी योगवित्तमः ॥
क्रियाकर्म परित्यजेत्सर्वंज्ञानविवर्जितः ।
पुण्यापुण्यमयं भृशं किञ्चिदपि न चिन्तयेत् ॥ [?]
सर्वशून्यं निराकारं निर्वेद्यं परमं पदं ।
समानं''''गत्वा सुखं दुःखं तथैव च ॥
न कर्मकारणं किञ्चिन्मनसा बहुधा ध्रुवम् ।
समः शत्रौ च मित्रे च [समो] लोष्ट्रे च काञ्चने ॥
निष्कलं तिष्ठते ब्रह्म घृतकुम्भे जलं यथा ।
सपनिन्दाप्रशंसां च सर्वत्रोपेक्ष सन्ततम् ॥
समदृष्टि प्रकुर्वीत यथात्मनि तथा परे ।
अभावे भावसम्पन्नः अभावगतचेतसा ॥
उन्मनायं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ।
विवादं लोकगोष्ठीञ्च कनि (?) द्वन्द्वं परित्यजेत् ॥
शास्त्रगोष्ठी न कर्तव्या स्वभावेन कुभाषितं ।
मारणोच्चाटनेनैव निर्वेदञ्च मनस्तथा ॥
जानन्तु गृहिनः सर्वान् वश्याकर्षणहिंसनैः ।
न कुर्यादेव कर्माणि रौद्रकर्माणि यानि च ॥
इन्द्रजालमिदं सर्वं बुद्धयाकर्मं तथापरं ।
मन्त्रवादं त्यजेद्दूरं भूतवेतालसाधनम् ॥

गारुडं विषमं कर्म कामसाधनमेव च ।
न कुर्यात्कूटकार्यादि काष्ठपाषाणपूजनम् ॥
न मुद्रासेवनं कुर्यात्क्षेत्रपीठे न देवता ।
षट्चक्रनाशादन्यत्र (?) महानन्दं समाश्रयेत् ॥
भेरीमृदङ्गनादश्च श्रूयमाणेन मुह्यति ।
क्रीडारतिश्च सर्वत्र पर्वते न महीतले ॥
सम्यक् पर्यटनं कुर्यात्क्षेत्रवासं परित्यजेत् ।
न छेद्ये वृक्षशाखे च पत्राणि न च नाशयेत् [?] ॥
कृमिकीटपतङ्गानां जीवघातं न कारयेत् ।
न मूलोत्पाटनं कुर्यात् तृणच्छेदं विवर्जयेत् ॥
पत्रं पुष्पं फलं छित्त्वा न कुर्याल्लिङ्गपूजनम् ।
न सुखश्च भजेत्प्रज्ञामिन्द्रियार्थैं कदाचन ।
क्षुधा चिन्ता न कर्तव्या न तृष्णा न च वेदना ।
देहचिन्ता न कर्तव्या स्वभावं नैव चिन्तयेत् ॥
अहमेव परं ब्रह्म भावाभावविवर्जितः ।
सच्चिदानन्दरूपोऽहमात्मानं चिन्तयेत्सदा ॥
स ब्रह्मा स हरिश्चैव स रुद्रः स चन्द्रमाः ।
स देवो देवदेवेशः ब्रह्म आनन्दसन्ततिः ॥
न तत्परं...ज्ञानविज्ञानपारगाः ।
तस्मात्सर्वप्रयत्नेन महानन्दं सदाश्रयेत् ॥
यादृशी भावना यस्य सिद्धिर्भवति तादृशी ।
न वै स शस्त्रघातेन चक्रेणापि न भिद्यते ।....
योऽसौ प्राणरतिर्देवः [?] सर्वव्यापी निरञ्जनः ।
तस्मिन् मनः समाहूय न किञ्चिदपि चिन्तयेत् ॥
अचिन्तागुणसम्पूर्णमेकाकारं परावरम् ।
न विन्दन्ति न वा मूढा मोहजालसमावृताः ॥
चित्तश्चैव कृतं शून्यं मनः शून्यं तथैव च ।
शून्योद्यो जायते सोऽपि काये निश्चलशून्यता ॥
खमध्ये धावयेच्चित्तं नानाबुद्धिप्रबधतम् ।
सर्वासां [?] मध्यगं कृत्वा न किञ्चिदपि चिन्तयेत् ॥
भावाभावं तथा ज्ञेयं काययुग्मे हि संस्थितम् ।

युग्मो हि सा च कर्तव्या स्थूलास्थूल: स शून्यता ॥
स्वयं कर्ता स्वयं हर्ता अन्ये नियमवाहिनः ।
बाह्यचिन्ता न कर्तव्या ह्यन्तरापि [?] न वा चरेत् ॥
सर्वचिन्ताः परित्यज्य अचिन्त्यं चिन्तयेत्सदा ।
बहुना किमिहोक्तेन हृदि चिन्तां निवेशयेत् ॥
अनवस्थं मनः कृत्वा सर्वावस्थाविवर्जितः ।
दृष्टिचिन्ता न कर्तव्या स्नानं दानं तथैव च ॥
कामचिन्तां परित्यज्य व्याकाम [?] ब्रह्मपरायणम् ।
सर्वेन्द्रियगतिर्बद्धो न किञ्चिदपि चिन्तयेत् ॥
चित्ताचित्तविनिर्मुक्तो ऽन्यचिन्तां विवर्जयेत् ।
उन्मनायं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ।
अभावे भावमाक्षिप्तमभावगतचेतसा ।
तद्भावसंस्थिता दृष्टिः शीघ्रं मोक्षातिबन्धनात् ?
सर्वावस्थाविनिर्मुक्तः सर्वास्वादविवर्जितः ।
स्वभावतः [?] तिष्ठते योगी विमुक्तो नात्र संशयः ॥

7. नित्याह्निकतिलकम्—Noticed by H. P. Shastri in his two Nepal Catalogues (I. p.111-112 : II. p. 70, p. 82). The Ms. is dated 515 N. S. i. e., 1395 A.D. This text, according to its colophon, belongs to the Paścima śāsana which seems to be no other than the Kaula school. It gives a list of the teachers of the school with indications about their birth-palces. This list includes the name of Matsyendranātha. As the list is interesting both from historical and geographical points of view I shall quote it in detail. For want of further materials it cannot be properly studied at present.

[pp 15b—20b] ओड्डपीठे गौण्ड श्रीपौण्ड्रवर्द्धनपटने जन्म । जातिः ब्राह्मणः । सामवेदी त्रिविक्रमो नाम । तस्य चर्यानाम श्रीभैरवीशनाथः । कीर्त्तिनाम कण्णकुब्जे द्वादशदिनाण्यवर्व स्थिरीकृतस्तेन व्योमानन्दनाथ । कौल- मुद्योतितं तदा श्रीउदयानन्दनाथः । अवर्ककिरणावली आच्छादिता श्रीकिरणा- नन्दनाथः । अस्यैव शक्तिः श्रीगगनाम्बा श्रीवटुलाम्बा पापू ॥ १ ॥

कौङ्कणदेशे जन्म । जातिः ब्राह्मणः ऋग्वेदी । श्रीदामोदर नाम । चर्यानाथ श्रीवीरानन्दनाथः । पूजानाम श्रीकुमुदानन्दनाथः । गुप्तनाम श्रीकनकानन्दनाथः । कीर्तिनाम चिताङ्गगन्धर्वबोधिः तदा श्रीमुनिगणवरः । व्योम्नि ध्रुवं वेधितं तदा श्रीध्रुवनाथः । वने यदा मत्तगजः स्थिरीकृतस्तदा श्रीगजवेधीनाथः । अस्यैव शक्तिः श्रीमहासिद्धेश्वरी अम्बापापू ॥ २ ॥

पूर्णगिरिपीठे डाहलदेशे जन्म । जातिः क्षत्रियः । श्रीउदयोराज नाम । दिव्यपीठाश्रमस्तस्य चर्यानाम श्रीपिठ्यलीशदेवः । पूजानाम श्रीपद्मानन्दनाथः । गुप्तनाम श्रीआत्मानन्दनाथः । कीर्तिनाम विभीषणानुगृहीतस्तथा श्रीलङ्कानन्दनाथः । अस्यैव शक्तिः श्रीपद्माम्बापापू ॥ ३ ॥

मथुरायां जन्म जातिः ब्राह्मणः श्रीगोविन्दो नाम । चर्यानाम श्रीपुष्पानन्ददेवः । पूजानाम श्रीबालदेवः । गुप्तनाम श्रीदेवानन्दनाथः श्रीभृङ्गानन्ददेवः पुरुषाणां शोभनः । तदा श्रीशोभनानन्ददेवः । कीर्तिनाम श्रीयक्षाधिपतिरनुगृहीतस्तदा श्रीयक्षानन्दनाथः । अस्यैव शक्तिः श्रीसुरचक्राम्बापापू ॥ ४ ॥

वरणा वाङ्गदेशे जन्म जातिः ब्राह्मणः, विष्णुशर्मा । चर्यानाम श्रीमौडीशदेवः । पूजानाम श्रीपिप्पलीशदेवः । गुप्तनाम श्रीभैरवानन्दनाथः । कीर्तिनाम श्रीवीरानन्दनाथः । यदा इन्द्रानुगृहीतस्तदा श्रीइन्द्रानन्ददेवः । कक्कटनद्यां यदा कर्षिता तदा श्रीमत्स्येन्द्रनाथः । अस्यैव शक्तिः श्रीललिताभैरवी अम्बापापू ॥ ५ ॥

कामाक्षा-कांओचदेशे जन्म जातिः शूद्रः श्रीवाहिलो नाम । चर्यानाम श्रीओलीशदेवः । विपुलश्रीमातङ्गीशदेवः । पूजानामः श्रीकमलानन्दनाथः । गुप्तनाम श्रीमाणिक्यानन्दनाथः । कीर्तिनाम यदा आज्ञाप्रभावदीपिता तदा श्रीआज्ञाप्रभावदेवः । अस्यैव शक्तिः श्रीकमलादेवी अम्बापापू ॥ ६ ॥

श्रीशैलदेशे जन्म जातिः वैश्यः श्रीदेहिलोनाम । चर्यानाम श्रीमातङ्गाख्यदेवः । पूजानाम श्रीशिवानन्दनाथः । गुप्तनाम श्रीकीर्तिकानन्दनाथः । कीर्तिनाम यदा सप्तरात्रमृतगजस्यात्मसंक्रामणं कृतं तदा श्रीगजप्रबोधानन्ददेवः । कुन्तावामा प्रस्तम्भित [त]दा श्रीकुन्तप्रस्तम्भदेवः । व्योम्नि यदा चन्द्रावलोकितस्तदा श्रीव्योमानन्दनाथः । अस्यैव शक्तिः श्रीशिवाम्बा श्रीक्षसुम्बापापू ॥ ७ ॥

काश्मीरमण्डले जन्म जातिः शूद्रः श्रसेहिलो नाम । चर्यानाम श्री....ण्ठीशदेवः । पूजानाम श्रीरामानन्दनाथः । गुप्तनाम श्रीसहजानन्दनाथः । कीर्तिनाम उन्मनीशशक्तिः साधिता यदा तदा श्रीउन्मनानन्दनाथः । अनादशना[?]शेषविचारितं तदा श्रीवीरशान्तिदेवः । वौद्धाः प्रबोधितास्तदा श्रीलघुप्रबोधदेवः ।

अस्यैव शक्तिः श्रीरामाम्बापापू ॥ ८ ॥

औड्डविषये कुन्दापुरपत्तने जन्म । जातिः कसुडिल्यपालो माहिलो नाम । चर्यानाम श्रीकुहराख्यदेवः । पूजानाम श्रीकृष्णानन्दनाथः । कीर्तिनाम गौश्छेली कृता तदा श्रीगौश्छेलीशदेवः । खम्भः स्मरितः तदा श्रीखम्भादित्यनाथः । कपिलः प्रबोधितः तदा श्रीकपिलप्रबोधानन्ददेवः । अस्यैव शक्तिः श्रीकृष्णपिङ्गलम्बापापू ॥ ९ ॥ षोडशानात्रिशुद्धि [?] वक्ष्ये—

श्रीचन्द्रपुरपट्णे जन्म जातिः ब्राह्मणो मधुसूदनो नाम। चर्यानाम श्रीभेरीशनाथः । पूजानाम श्रीचन्द्रसूर्याख्यदेवः । श्रीसुरानन्दनाथः । गुप्तनाम श्रीसोपानन्दनाथः । कीर्तिनाम भ्रमरे आत्मा नियोजितस्तदा श्रीभ्रमरानन्दनाथः । अस्यैव शक्तिः श्रीचन्द्राम्बा पापू ॥ १ ॥

डाहलदेशे जन्म जातिः । ब्राह्मणो विष्णुशर्मा नाम । चर्यानाम श्रीगुल्मदेवः । पूजानाम श्रीतीव्रानन्दनाथः । गुप्तनाम श्रीत्रिपुरानन्ददेवः । कीर्तिनाम व्योम्नि यदा पुष्पमाला स्थापिता तदा श्रीमालाधरदेवः । अस्यैव शक्तिः कल्पविश्वाख्याम्बा श्रीअजिताम्बा पापू ॥ २ ॥

शालिकोटमनुखेटपत्तने जन्म । जातिः ब्राह्मणो धूर्जटिदेवो नाम । चर्यानाम श्रीस्तम्भदेवः । पूजानाम श्रीखेचरानन्दनाथः । गुप्तनाम श्रीचरकानन्दनाथः । कीर्तिनाम तुरस्कभूम्यधिपति···बोधितस्तदा श्रीतेजीशदेवः । अस्यैव शक्तिः श्रीचर्याम्बा श्रीआनन्दाम्बा पापू ॥ ३ ॥

कन्नप्रदेशे खन्धापुरनगरे जन्म । जातिः ब्राह्मणो दामोदरो नाम । चर्यानाम श्रीकर्प्यशिदेवः पूजानाम श्रीगर्भानन्दनाथः । गुप्तनाम श्रीविमलानन्दनाथः । कीर्तिनाम श्रीवस्त्रापहारदेवः । अस्यैव शक्तिः श्रीखेचरी अम्बा पापू ॥४॥

पाण्डुविषये याजपुरपट्टने जन्म जातिः ब्राह्मणः । पद्मनाभो नाम । चर्यानाम वट्टपुराख्यदेवः । पूजानाम श्रीसिंहानन्दनाथः । गुप्तनाम श्रीव्याघ्रानन्द नाथः । कीर्तिनाम तेन यदा विषयसंक्रामणं हृतं विवादे ब्राह्मणानां तदा श्रीविषयसंक्रामणदेवः । अस्यैव शक्तिः श्रीस्तम्भाम्बा श्रीसदानन्दाम्बा पापू ॥ ५ ॥

श्रीकण्णकुब्जे जन्म जातिर्महाराजस्यैम सिद्धान्ती जटिल देवपालो नमचाख्य(?) विरक्षः [?] । तस्य चर्यानाम श्रीविरजदेवः । पूजानाम श्रीजयानन्दनाथः । गुप्तनाम श्रीरत्नानन्दनाथः । कीर्तिनाम तेन यदा शङ्खशब्देनादित्यः प्राङ्मुखः भूतः तदा श्रीशङ्खानन्ददेवः । अस्यैव शक्तिः श्रीरत्नदेवी अम्बा पापू ॥ ६ ॥

श्रीडाहलदेशे जन्म जातिन्टुवकीयब्राह्मणः पुरुषोत्तमो नाम । चर्यानाम श्रीप्रयासदेवः । पूजानाम श्रीविजयानन्दनाथः । गुप्तनाम श्रीयोगानन्दनाथः ।

कीर्तिनाम तेन यदा शिरसि स्थित उदकघट आकाशे प्लावितस्तदा श्रीघटप्लावनानन्दनाथः । अस्यैव शक्तिः श्रीविजयाम्बा श्रीरक्षासिद्धाम्बा पापू ॥ ७ ॥

अष्टमो राजकीय सन्धिविप्र(ग्र ?) ही जातिः ब्राह्मणो वङ्कदेवो नाम । चर्यानाम श्रीकत्सालदेवः । पूजानाम श्रीचित्रानन्द[ना]थः । कीर्तिनाम तेन यदा क्रीडार्थं खर्जूरीवृक्षोऽवलोकितमात्रेणोत्पाटितस्त[दा] श्रीखर्जूरानन्दनाथः । अस्यैव शक्तिः श्रीकुलाशासनी अम्बा श्रीचित्रानन्दाम्बा पापू ॥ ८ ॥

नवमोऽन्तर्वेद्या श्रीकोटे जन्म । जातिः क्षत्रियो देवधरो नाम । चर्यानाम श्रीभोगानन्ददेवः । पूजानाम श्रीवीरानन्दनाथः । गुप्तनाम श्रीशुभानन्दनाथः । कीर्तिनाम यदा शारङ्गीस्तोटितस्तदा श्रीशारङ्गदेवः । अस्यैव शक्तिः श्रीवीराम्बा श्रीमहालक्ष्मी अनन्ताम्बापापू ॥ ९ ॥

दशमो हस्तिनारे[नगरे?] जन्म जातिः वैश्यः शिवगणो नाम । तस्य दुहिता मातृकाम्बा चर्यानाम विम्वदेवी । गुप्तनाम श्रीगुप्तदेवो । कीर्तिनाम ठाणकोङ्कणे यदा भेरीशब्देन बौद्धास्त्रासितास्तदा बोधत्रासनी अम्बा । सा च जन्मग्रहणकाले स्त्रीरूपा उत्पन्ना । अधिकारकाले पुरुषलिङ्गमुद्रा प्रकाशिता स्वशक्त्या सहाधिकारं कृतम् । किन्तु पशवः स्त्रीरूपं पश्यति । अस्या दशनामामि[नि] । विमला च शिखा चैव विदेवी सुशोभना । नागकन्या कुमारी वं धारिणी पयोधारिणी ॥ रक्षामद्रा समाख्याता देवा नामानि वै दश । नामान्येतानि यो वेत्ति सोऽपि कौलाही भवेत् ॥ १० ॥

एकादशमो रुद्राङ्कपत्तने जन्म जातिः शूद्रा कर्नवटशरी[र], चर्यानाम श्रीखङ्गदेवी । पूजानाम श्रीइन्द्रमणिदेवी । गुप्तनाम श्रीरत्नदेवी । कीर्तिनाम अभिधायेन बहूनां कारुण्यं कृतं तदा श्रीकरुणादेवी । कौतूहलार्थं स्त्रीयोनिमुद्रा पुरुषलिङ्गमुद्रा प्रकाशिता तदा श्रीपुरुशक्षोभदेवी अम्बापापू ॥ ११ ॥

द्वादशमो राजपुरपत्तने जन्म जातिः वैश्यशवरावयवो नाम । चर्यानाम श्रीरुद्रदेवः । पूजानाम श्रीउन्मनानन्दनाथः । गुप्तनाम श्रीपद्मानन्दनाथः । कीर्तिनाम तेन यदा दृष्टिमात्रेण शिला वेधिता तदा श्रीशिलावेधदेवः । अस्यैव शक्तिः श्रीउन्मनाम्बा श्रीयोगाम्बा पापू ॥ १२ ॥

त्रयोदशमः कुरुक्षेत्रे पृथूदकतीर्थे जन्म जातिः ब्राह्मणोऽनिरुद्धो नाम । चर्यानाम श्रीरामशवदेवः । पूजानाम श्रीरत्नानन्दनाथः । गुप्तनाम श्रीकेशवानन्दनाथः । कीर्तिनाम तेन यदा अकालपुष्पाणि विकासितानि तदा श्रीपुष्पानन्दनाथः । अस्यैवशक्तिः श्रीवेगदेवी अम्बा श्रीवर्वराम्बा पापू ॥ १३ ॥

चतुर्दशमो महाराष्ट्रदेशे जन्म जातिः क्षत्रियः देवगणो नाम । चर्यानाम

मुद्रास्फोटदेवः । पूजानाम श्रीकेशवानन्दनाथः । गुप्तनाम श्री उन्मनानन्दनाथः । कीर्तिनाम तेन यदा दृष्टिमात्रे शिला वेधिता तदा श्रीशिलावेधदेवः । अस्यैव शक्तिः श्रीउन्मनाम्बा श्रीयोगाम्बा पापू ॥ १४ ॥

भावसंज्ञया तया भ्रमरं वेधयित्वा आज्ञा दत्ता तस्य पूजानाम श्रीगुप्तानन्द-[ना]थः । तेन तदा मरिचाश्रणकाः कृतास्तदा श्रीमिरिपालदेवः । अस्यैव शक्तिः श्रीनलपूर्वाम्बा दुहितृत्वेन श्रीकर्प्यासदेवगृहे वर्द्धिता श्रीकट्टारावाभरणाम्बा । अस्य नामानि—इहस्मा महिला ह्लादिनी चैव विमलाकन्या यशस्विनी । गर्भामुक्ता च संज्ञा कट्टाराभरणभूषिता । अर्बुदा देवीति विख्याता मुद्रास्फोटी यशस्विनी । देव्या चतुर्दश नामानि यो जानाति स वान्धपी (?) ॥ १४ ॥

पञ्चदशमो गौडदेशे जाजनगर्यां जन्म जातिः क्षत्रियो चपर्टनिकदेव राजानाम । चर्यानाम श्रीवङ्कापूरदेवः । पूजानाम श्रीखड्गानन्ददेवः । गुप्तनाम श्रीमर्मानन्दनाथः । तेन यदाकाशे पुष्पवर्षणं कृतं तदा श्रीकेतकीदेवः । अस्यैव शक्तिः श्रीखड्गाम्बा श्रीमोहिन्या श्रीदिव्याम्बा पापू ॥ १५ ॥

षोडशमो अयोध्यापुरे राजकीय महान्तारक जन्म जातिः शूद्रो राजादित्यो नाम । चर्यानाम श्रीभोजदेवः । पूजानाम श्रीव्यक्तानन्दनाथः । गुप्तनाम श्रीसहजा-नन्दनाथः । कीर्तिनाम तेन यदा नन्दिरुद्रो बोधितस्तदा श्रीनन्दस्फोटदेवः । अस्यैव शक्तिः श्रीव्यक्ताम्बा श्रीमदनाह्लादिनी श्रीदीप्ताम्बा पापू ॥ १६ ॥

गुल्मदेवेन चट्टः [चतुः] शिष्याः स्तम्भदेवेन दश स्मृताः ।
विंशतिः कर्पासदेवेन विरजेन दशापि च ॥
श्रेष्ठाष्टौ अर्बुदादेव्या द्विपञ्चाशत्प्रकीर्तिताः ।
एते सर्वेर्बुदादेव्या एकपंक्त्या नियोजयेत् ॥
पाण्डुविषयजातेन मध्यमो बलिभूषणे ।
सप्तविंशः कृतस्तेन एकेन परमेश्वरी ॥
खड्गदेवेन दश स्मृता भोह्यदेवेन चतुर्दश ।
पञ्चाशद्धि स्वदेव्या तु दशधारा शिवेन च ।
एतद्वारक्रमे सिद्धा एकपंक्त्या नियोजयेत् ॥
एवं संख्या च गोत्रज्ञः सन्तानविदितात्मभिः ।
ज्ञात्वेदञ्च प्रयत्नेन क्रमसम्बोधनार्थतः ।
ह्यष्टेरष्टेद्विपञ्चाशन्मध्यमेन सप्तविंशतिः ।
सप्तबालेश्चतुरशीतिर्दीक्षितास्त्रिरसाद्वयः ।
एतन्ते यो हि जानाति स भवेत्पश्चिमागृही ।

अन्यथा चैव गोत्रज्ञानसिद्धिश्चैव जायते ।
सुखाम्नायमिदं गोत्रमागमस्तत्र सूचकः ।
पारम्पर्यक्रतं गूढमसंख्यातं च पुस्तके ।
अतः परन्तु ये शिष्यास्तेषां संख्या न विद्यते ।
सर्वं चाज्ञाधराः सत्यमित्याह शाङ्करीपतिः ।
यथाविधिविहीनेन(?)स्त्वलम्भ्यन्वयसेविनः ।
तथा विपद्य कान्ते सिद्धलिङ्गं भवत्यलम् ॥
लिङ्गान्येतानि धरण्यां यज्ञमिष्यन्ति सर्वदा ।
येऽन्वयविधितो भ्रष्टा नरास्ते स्युर्न संशयः ॥

ABSTRACT OF THE TEXT

PAṬALA I.

The lacuna at the beginning of the Chapter does not permit us to make an idea of the subject that was treated in it. The last verse refers to the subject as creation (सृष्टिः). As the second chapter deals with destruction (संहारः) it is natural to suppose that the first really dealt with creation, though it is not customary with the Tantras to begin with the subject of creation. The second chapter opens with a conversation between the Bhairava and the Devī and the latter says that she has now learnt the system of creation and wants to learn about destruction (सृष्टियोगं मया ज्ञातं संहारं कथयस्व मे). The Nivāṇa Tantra begins with the subject of creation. In the first chapter of the work it is related that creation takes place from different aspects of the Śakti of Śiva.

PAṬALA II.

The Devī wants to know how the destruction (saṁhāra) takes place. The Bhairva replies that it takes place when the fire called kālāgni burns upwards. It resides in the nether world within the mouth of the sea horse (baḍavā).

There are seven nether worlds below and seven heavens above and these fourteen worlds rest also within the body in the forms of tattvas. (At the time of destruction) The Śakti merges into Śiva who himself is then merged into the Kriyāśakti. The two aspects of Śakti, Kriyā and Icchā merge into the Jñānaśakti. In this state it is the ultimate Śiva (paraḥ śivaḥ) who alone remains. The world then ceases to exist.

PAṬALA III.

This chapter mainly deals with the characteristics of Kula. The mind and the sight are united. The Śakti, vital wind, elements, sight etc., all disappear in the object of meditation.

Then follow the definitions of sthāna, dhyāna, varṇa, and pada, and the description of the lotuses of 4, 8, 12, 16, 64, 100, 1000, and of higher number of petals. Above these lotuses is conceived an all-pervading space, undivided and spotless. Creation takes place according to its will and everything merges into it at the time of destruction. This is why it is called liṅga. This undivided maṇḍala or sphere is free from change, free from growth and decay —it is mindless but still omniscient. It is the repository of all colours though itself has no colour.

Then follows the description of the liṅga which is to be worshipped. It is not the liṅga made of any earthly thing but the mental or mānasa liṅga which is important and should be worshipped not with external but with mental offerings.

PAṬALA IV.

The Devī wants to know how the different mystic powers can be attained. These powers are the power to

make net (i. e., bondage) ineffective. the power to chastise or to do good to others, the power to enter another body, the power to take away, the power to make an image speak and the power to break pots and stone.

The Bhairava replies that these powers can be attained by practising different kinds of mantras and cultivating various powers of the nāda and bindu. The practice of various mudrās are also suggested.

PAṬALA V.

On being asked by the Devi how errors can be dissipated the Bhairava replies that it can be done through the practice of dhyāna or meditation. In this connection the Bhairava explains the different yogic Cakras or lotuses of which the topmost is conceived as white, placed in the midst of the ocean (or the space) and the ambrosia trickles from it through the space to purify and strengthen the body. This is the lotus which has a thousand petals. The different actions of the ambrosia that trickles from it and the different experiences made when that lotus is attained are then described. Then follow the descriptions of other lotuses, those of 16, 12, 10, 8 and 5 petals. While these lotuses are attained different colours are reached and these colours lead to different kinds of powers. In course of the dhyāna when the bindu, nāda and śakti are realised separately success is at once attained both in worldly and spiritual matters and different kinds of spiritual powers are achieved.

PAṬALA VI.

The Devī desires to know the characteristics of the Jīva, his nature, colour, measure, and the place where he resides and ultimately merges in.

The Bhairava describes the Jīva as one who is eternal and without decay and impurity. He is the ultimate atom, the Śiva, the all embracing, the best being, the Haṁsa, the Śakti individualised, the mind, the prāṇa, the buddhi the citta and the vital wind residing in all beings. He is called Jiva as long as he resides within the body and when he leaves the body he is called the Śiva. All that relates to it is Kaulika and all right knowledge about it leads to emancipation as well as to the attainment of various divine qualities (aiśvaryas).

The Devī next wants to know how the effect of time (kāla) can be overcome.

The Bhairava replies that by extending the top of the tongue up to the Brahma-randhra and thus drinking the ambrosia which is contained therein death can be conquered within a month. If one inhales the air by extending the top of the tongue up to the palate one can get rid of serious diseases within six months. One can also thus attain the power of knowing the past and future, hearing from a distance and can also get a control over the effect of poison. It is further recommended that if during all activities the tongue should be taken in as that only leads to the attainment of different powers.

PAṬALA VII.

The Bhairava being asked by the Devī how physical decay can be stopped and how disease and death can be overcome recommends certain yogic practices which are not quite clear. He says that through these practices certain powers can be attained and these are : to be loved by all, the power to remove disease, the power of a poet, to be able to speak in a way as to be appreciated by all,

to be able to hear from a distance, to be able to rise above the earth, to able to associate with the yoginīs, to be able to remove the effect of age, to be able to possess furious speed, to have the power to assume various forms, etc. When the knowledge of kula is attained one should no more keep the mind under control, because the Kulaśāstra is beyond the reach of illusion; the Guru, the mantra as well as Śiva are all beyond illusion. So after attaining this knowledge whomsoever one may touch with hand and whatever one may see with the eyes all become purified through the effect of the rays of the ultimate bindu.

PAṬALA VIII.

The Devī wants to know how Kula is produced within Akula and how the different kinds of Śaktis—Kṣatrajā, Pīṭhajā, Yogajā, Mantrajā, Sahajā, and Kulajā, may be invoked. She also enquires how the worship of the Guru may be performed.

The Bhairava replies that the Śaktis are to be invoked in lonely places amongst flowers and incense with different kinds of offerings. These Śaktis are of two kinds : external and internal, (bahisthā and dehasthā or ādhyātmā).

The Bhairava emphasises the worship of the internal Śaktis.

Then follows an enumeration of the Siddhas connected with Kṣatra, Pītha, Upapīṭha, Sandoha or such other holy places, and the mantras with which they are to be invoked.

There are eight vidyās or mantras and by cultivating them and their 64 combinations the eight Cakras can be gradually attained. The first Cakra leads to the association with Yoginīs, the second leads to the power of attraction,

the third gives the power of entering into other bodies, and the other Cakras also similarly lead to various supernatural powers.

PAṬALA IX.

The Bhairava promises to enumerate the names of Gurus and the Siddhas as well as those of the various categories of Yoginīs.

Then follow the lists of the names of Siddhas sacred to the school.

PAṬALA X.

The Devī wants to know more about the Cakras, their place, application and utility. The Bhairava in reply first of all describes the seven categories of bīja-mantrs related to the first seven Cakras. The initial letters of different series of mantras are, kṣa, la, ha, sa, ṣa, śa, va, and hla. They are situated in the Brahma-randhra, forehead, betwen the two eyebrows, the mouth, the throat, the heart, the navel and the place where the lotus stalk has its root namely the mūlādhāra respectively. These are the places of the eight Cakras.

The Bhairava next speaks about the meditation on these Cakras. The first Cakra which has eight spokes and is like a lotus is free from all contradictory thoughts, and when fixed on it the mind attains equilibrium and a variety of powers. The second which has also eight petals can stop death, give the power to assume different forms etc. The third is conducive to the attainment of freedom from the nine tattvas and other powers as well as the fulfilment of one's desire within six months. The fourth called the Śāntika Cakra increases pleasure and happiness, brings immortality and sure power over death and diseases

etc. The fifth which has the colour of smoke sets the three worlds in motion, takes away the power of speech from others and can stop the activity of an entire army. The sixth Cakra has the colour of the heated gold, gives the power to attain success at will as well as other kinds of powers. The seventh which has the brilliance of a full moon and the eighth called the Mahācakra are also conducive to the attainment of various powers, the most important of which is the conquest over death.

PAṬALA XI.

On being asked about sacred food the Bhairava replies that in this matter(?) one should not observe any duality(?) and should be devoted to the practice of advaita. As sacred food there are the five amṛtas which are prescribed by the Kulācāra. There are also five pure things : viṣṭha (viṣṭhā), dhārāmṛta, śūkra, rakta, and majjā. As the daily food the best are—gomāṁsa, goghṛta, rakta, gokṣīram and dadhi. One should besides eat by any means—श्वान, मार्जार, उष्ट्र, शृगाल, हय, कूर्म, कच्छ(प), वराह, वक, कर्कट, शलाकी, कुकुट, शेरक, मृग, महिष, गण्डक, and as many kinds of fish as available. As regards the drink the best are those prepared from the tree, the root, the flower and the fruit and for daily use the best are पे(पै)ष्टी, माध्वी and गौण्डी । These should be used strictly in accordance with the prescription of the advaita practice (?).

PAṬALA XII.

The Bhairava speaks about the Caryā(mystic practice), and the different kinds of vessels to be used by the Sādhaka. The Sādhaka may behave like a child, a mad man, a king, a kaśmala (one who is in a swoon), a man independent of all, a hero, a Gandharva, or a naked man.

He may do whatever he likes, Knowing that Kula resides in Akula he should worship the Bhariava and his own Guru. He should resign everything to the Guru (?).

The vessels for drinking which are prescribed for a Kaula are those made of earth, tortoise shell, brass, copper, iron, gold, silver, pearl, shell, glass, horn, wood, stone, and the skull of Viśvāmitra (cocoanut ?).

PAṬALA XIII.

The Bhairava speaks on emancipation (mokṣa). One should always utter the expressions haṁsa haṁsa. The three worlds are pervaded by him (the haṁsa). The world is placed in him. When he is known omniscience is attained, nobody can attain emancipation without knowing him. He whose mind has been turned upwards can alone attain mokṣa.

PAṬALA XIV.

[It begins with Devyuvāca which seems to be wrong, because what follows is the speech of the Bhairava. It seems that the beginning of the chapter containing the question of the Devī is lost].

(1-14)—Instructions about the Sādhakas to whom the knowledge of the Kula should be given. Disciples should be carefully chosen. (15-33)—Instructions about the practices of the Kaulas called Vṛṣaṇottha-Kaula. It consists in the realisation of different Cakras within the body like the Mūlacakra, Devīcakra, Ādhāracakra, Brahmagranthi, and the Cakra above it which when attained make the hairs stand on end. Each of these Cakras leads to the attainment of various yogic powers.

(34-36)—The practice of the Kaulas called Bahni-Kaula ; (37-43)—the practice of the Kaula school(?)

called Kaula-sadbhāva; (44.48)—the practice of the Kaulas called Padottiṣṭha-Kaula ; (50-58)—the description of a higher Cakra probably as practised by a different sect of the Kaulas ; (59-80)—the Yoginī-Kaulas and the different stations within the body which they attain in course of their yogic practices ; the detailed descriptions of the experiences made in course of these practices.

PAṬALA XV.

The Devī wants to know how during the deluge the Bhairava saved himself. The Bhairava in reply describes the Cakra called the Sahaja Cakra or the Vajra which is situated within the circle of bones (asthi-cakra). By practising the yoga called Vajrayoga the Sādhaka can become as strong as the Vajra. The Bhairava then describes how this yoga can be practised.

There is no more destruction when the Śakti enters the interior of the nālikā. There is no more decay or suffering from disease. One becomes then immortal. So when there is universal destruction he watches everything and as his body becomes as strong as the Vajra, he himself has no destruction. In fact, he becomes the master of creation and destruction (21-27).

PAṬALA XVI.

The Devī is desirous of knowing the activities of the Bhairava and the revelations made by him to his devotees in different places like the Kṣatras, Pīṭhas etc.

The Bhairava says that there are three Pīṭhas—Śrī Śaila, Mahendra and Kāmākhyā, and that he is always near these places to favour the Sādhakas. The Bhairava then describes his avatāras through ages for revealing the Kaulāgama.

He then speaks in detail of his avatāra as Matsyaghna in Candradvīpa and the circumstances under which the present Kaulāgama was revealed.

PAṬALA XVII.

The Devī wants to know about the determination of ātman (ātmavādasya nirṇayam).

The Bhairava first determines the meaning of the word haṁsa and the different letters constituting it (6-10). The haṁsa, the master of creation and destruction, generally lives above and below but at the end of the 12th(?) when destruction takes place lives quiet within the heart like water within a pot. It then moves at its will. This is the Sahaja tattva which is everywhere the same. The characteristics of the haṁsa can be determined by placing the ear against the heart and recognizing the divine sound in the throat. The haṁsa thus lives within the body in the shape of Kuṇḍalī spreading from the lowest zone up to the top of the head. He is pure, unaffected and without any decay. He is immeasurable, inconceivable, and though he has no embryo he is himself the embryo of all and is ever blissful. Though he moves in the living beings who are themselves subject to human failings he him self is not subject to anything. He can neither be wounded by a weapon nor cut by the strongest cakra; he can neither be broken by the Vajra nor burnt by fire and he has no death and no human failings. He is the jīva, pudgala, haṁsa, Śiva, manas, ātman etc. He is Śiva but he roams on the earth by assumning the human body.

PAṬALA XVIII.

The Bhairava speaks on the Kuladvīpa-vidhāna which probably means the fortification of the Kula (?). He also

speaks on the initiation (abhiṣeka) and the worship (yajana). The details relate to practices which are not clear.

PAṬALA XIX.

The Bhairava speaks about the lotus seated within the body of the Siddhas. When the Cakra of the Devī is attained the Sādhaka finds himself amongst the sixteen [yoginīs] of divine appearance. One who desires mokṣa should meditate on the good [yoginīs] in white robes. One who desires young age should meditate on dark colour and the maiden in red robes and painted in red sandal.

PAṬALA XX.

The Bhairava relates how moṣka can be attained. When the Śakti through pressure rises up from the lowest station, passes through the region of the heart and throat, breaks up through the forehead, the Jīva forthwith attains the state of absolute purity. He then becomes the all embracing Śiva, the creator and the destructor and finds his own self as the ultimate reality. He has no longer any suffering, and is always full of happiness. The Bhairava then speaks of certain practices through which the Śakti is to be cultivated [4-8]. He then enumerates the different varieties of Śaktis—the Icchā-śakti which arises from Śiva, Vyomamālinī, Khecarī, Vāmā, Kuṇḍalī, Jyeṣṭhā, Manonmanī, Rudraśakti, Kāmākhyā and Mātṛkā composed of the sounds.

The Bhairava being asked to speak on the Kriyāśakti describes the nature of the Śakti of the Vīra (i.e., the heroic Sādhaka) in details. He then says that it is the mahāliṅga, the master of creation and destruction, it is bindu, the unmoved of all Śaktis, seated within the body.

PAṬALA XXI.

On being asked by the Devī the Bhairava says that there are 55 kinds of Kaula practices. He enumerates the names of different branches of the Kaula school. [See the Introduction p. 33].

PAṬALA XXII.

A conversation between the Devī and the Bhairava on the merits of the present śāstra. It contains the essence of the knowledge which is manifold. This śāstra can be found in every house of the Yoginīs in Kāmarūpa and they practise, with its help, nigraha, anugraha, siddhimelāpaka etc. This śāstra, which originally remained in the stomach of the Great Fish, and was revealed in Candradvīpa, is preached in Kāmākhyā.

PAṬALA XXIII.

On being asked by the Devī how the Yoginīs travel on earth the Bhairava says that they can assume the forms of different kinds of birds, animals and human bings. One should not be in an angry mood while speaking to either a maiden or a married woman. The married women who observe the prescribed rites and the maidens taken under the protection of the kula shonld be worshipped with care with different kinds of flowers.

PAṬALA XXIV.

The Devī wants to know the method of worshipping the Siddhas situated within the body. In reply the Bhairava says that according to the Kaula system the Siddhas belonging to the Kula, the Yoginīs, and the Rudra, all appertain to the cakras either in the heart or the head. They can be worshipped either externally with flowers, incense and different kinds of offerings or internally.

कौलज्ञाननिर्णयः

कौलज्ञाननिर्णयः

प्रथमः पटलः

मूलांगुष्ठनखाग्रश्च एते तत्त्वसन्तति [:] ।
अष्टादशविधं देवि ज्ञानश्च कुलगोचरे ॥
कथितं सृष्टिसंयोगं यथा तथा न भैरवि ।
किमन्यं पृच्छसे नाथ सुगोप्यं प्रकटीकृतम् ॥

.................From the tip of the big toes proceeds the emanation of the tattvas. In the sphere of Kula, O Devi, Knowledge is of 18 kinds. Thus is declared, O Bhairavi ! the process of creation. What else do You want to hear ? That very well hidden is now revealed.

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते चन्द्रद्वीप-
विनिर्गते प्रथमः पटलः ॥

द्वितीयः पटलः

देव्युवाच—

पञ्चाग्नितपसं तप्तं वर्षकोटिरनेकधा ।
तपस्तदद्य मे सम्यक् त्वत्प्रसादेन भैरव ।
सृष्टियोगं मया ज्ञातं संहारं कथयस्व मे ॥ १ ॥

Devi said—The heat of the 5 fires is like the heat of many thousands of millions of suns. That heat has now been explained to Me entirely, by Your Grace, O Bhairava ! The process of creation is now known to Me. Speak now of dissolution. 1

भैरव उवाच—

साधु त्वां कथयिष्यामि संहारन्तु यथा भवेत् ।
कालाग्निरुद्रसंज्ञा तु नखाग्रे नित्यसंस्थितम् ॥ २ ॥
यदा प्रज्वलते ऊर्द्ध्वं संहारन्तु तदा भवेत् ।
बडवामुखमध्यश्च पाताले सहसंस्थितः ॥ ३ ॥
सप्तपातालमुद्दिष्टं तस्योर्द्ध्वं स्वर्गसंस्थितम् ।
एतानि कथिता भद्रे भुवनानि चतुर्द्दश ॥ ४ ॥

Bhairava said—I will tell You how dissolution comes about. The fire known as Kālāgnirudra is eternally situated in the tip of the nail (of the big toe). When it flames upwards, then dissolution starts. It is stationed in the mouth of the sea horse in the lowest Underworld. Seven underworlds above this is situated Heaven. Thus the 14 worlds are declared, O Auspicious One. 2-4

ज्ञातव्या देहमध्ये तु तत्त्वरूपा स्थिता प्रिये ।
सर्वज्ञा [यत्र ?] संलीनं लयश्च शक्तिगोचरे ॥ ५ ॥

One should be aware that the form of the (ultimate) tattva is situated in the centre of the body, All Knowing, both Dissolution and that which is dissolved in the sphere of Śakti. 5

शिवमध्ये गता शक्तिः क्रियामध्यस्थितः शिवः ।
ज्ञानमध्ये क्रिया लीना क्रिया लीयति इच्छया ॥ ६ ॥
इच्छाशक्तिर्लयं याति यत्र तेजः परः शिवः ।

Śakti dissolves within Śiva. Śiva dissolves within Kriyā. Kriyā is dissolved within Jñāna. Jñāna dissolves within Icchā. The Fire of Supreme Śakti is where Icchā Śakti is dissolved. 6-6½

संहारन्तु इमं भेदेन कथितन्तव शोभने ॥ ७ ॥
संहारन्तु यदान्यस्तं क्रुद्धः संहरते जगत् ।
सृष्टियोगं यदान्यस्तं सृजत्येवं चराचरम् ॥ ८ ॥

I have declared to You the characteristics of dissolution, O Effulgent One. Kruddha dissolves the cosmos, this is the half of dissolution. The other half is the creation process, manifesting the moveable and the immoveable. 7-8

अधस्था संस्थिता भुक्तिः ऊर्द्ध्वं मुक्तिर्वरानने ।
पूर्वं यत् सूचितं देवि सृष्टियोगं मया तव ॥ ९ ॥
सृष्टिसंहारन्यायेन कुलाधारमुपवर्णितम् ।
किमन्यं पृच्छसे नाथे सुगोप्यं प्रकटीकृतम् ॥ १० ॥

O Varānane ! enjoyment (Bhukti) is below, liberation (Mukti) above. Devi, I have previously told You of the process of creation. The basis of Kula is described as being in mutual creation and dissolution. What else do You want to hear, O Lady, which is esoteric but which can (now) be revealed ? 9-10

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते चन्द्रद्वीप-
विनिर्गते द्वितीयः पटलः ॥

तृतीयः पटलः

देव्युवाच—

कुललक्षं महेशान आत्मसम्वित्तिपूर्वकम् ।
एतन्मे संशयो नाथ प्रसादीभव शङ्करः ॥ १ ॥

Devi said—Great Lord, I have questions concerning the characteristics of Kula, the Self and consciousness chiefly. Be gracious, O Śaṅkara Nātha ! 1

भैरव उवाच—

शृणु मेकाग्रचित्ता कुललक्षन्निगद्यते ।
यत्र दृष्टिर्मनस्तत्र भूतेन्द्रियमपुद्गलः ॥ २ ॥
स्वशक्तिजीवभूतानि दृष्टिर्लक्षैर्लयं गता ।
स्थानं ध्यानञ्च वर्णञ्च लक्षञ्चैव चतुष्टयम् ॥ ३ ॥

Bhairava said—Listen with concentrated mind to the characteristics of Kula. Where there is mind, there too are the senses, the sense objects and the body—these are permeated by one's own Śakti, one's embodied being, and the (5) elements. 2-3

पिण्डसंज्ञा भवेत् स्थानं ध्यानन्तत्पदमुच्यते ।
वर्णरूपं विनिर्दिष्टं लक्षं वै रूपवर्जितम ॥ ४ ॥

It is said that the place and inner part of meditation is a clear understanding of Piṇḍa. All Proceeds from the letters (of the alphabet), and in this is voidness. 4

पिण्डञ्चोपपदरूपं रूपातीतं वरानने ।
स्थाने स्थाने स्थितन्देवि एकैकस्य चतुर्विधम् ॥ ५ ॥
चतुष्पत्रञ्च अष्टारं द्वदशारं वरानने ।
पञ्चारं षोडशारञ्च चतुःषष्टिदलं प्रिये ॥ ६ ॥
शतपत्रं सुशोभाढ्यं सहस्रं दलशोभितम् ।
कोटिपत्रं सुतेजाढ्यं तस्योर्द्धे अन्यथा शृणु ॥ ७ ॥
अर्द्ध कोटिसमायुक्तं कोटित्रयसमन्वितम् ।
कर्णिकाकेशरैर्युक्तं दीप्यमानं नभस्तले ॥ ८ ॥

तस्योर्द्ध्वं व्यापकं तत्र नित्योदितमखण्डितम् ।
स्वातन्त्रमब्जमचलं सर्वव्यापी निरञ्जनम् ॥ ९ ॥
तस्येच्छया भवेत् सृष्टिर्लयन्तत्रैव गच्छति ।
तेन लिङ्गन्तु विख्यातं यत्र लीनं चराचरम् ॥ १० ॥

Dearest ! (in the piṇḍa exist) the (cakras) of 5 lines, 16 lines, 64 petals, the truly beautiful 100 petal (lotus) and the beautiful 1000 petal lotus and above this is a very brilliant 10,000,000 petal lotus. Above the 10,000,000 petal lotus is a 30,000,000 petal lotus, each pericarp of which is similar to a flame. Above this is the all encompassing, eternal, undivided, independent, steady lotus—pervading all, stainless. By its will (svecchā) it causes creation and dissolution. Both the animate and inanimate are dissolved in this Liṅga. 5-10

अखण्डमण्डलं रूपं निर्विकारं सनिष्कलम् ।
अज्ञात्वा बन्धमुद्दिष्टं ज्ञात्वा बन्धैः प्रमुच्यते ॥ ११ ॥
उन्मनं मनरहितं ध्यानधारणवर्जितम् ।
प्रत्यक्षं सर्वदा नित्यं अतसिपुष्पसन्निभम् ॥ १२ ॥
सर्ववर्णमयं देवं सर्ववर्णैर्विवर्जितम् ।
ज्ञानगम्यं सदा देवि पारम्पर्यक्रमागतम् ॥ १३ ॥

It is the all-pervading sphere, still, without Kalas. It should be understood that being fettered (implies) ignorance of this, whilst one who has come to know this is liberated from the fetters. It is destitute of both mind and non-mind, free of meditation and dhāraṇa. Clearly it bestows all, is eternal, like an Atasi flower, the divine essence having both colour and colourless, attained only by knowledge, through being in the line of succession (paramparā). 11-13

कथितं देवि सद्भावं कुललक्षं [तथा] स्थितम् ।
न काष्ठं मृण्मयं लिङ्गं न शैलरत्नसम्भवम् ॥ १४ ॥

न चित्तं रीतिकादिनी न हेमं लोहसम्भवम् ।
स्फटिकं मौलिकं वापि त्रपुं सीसकताम्रजम् ॥ १५ ॥
पुष्परागोद्भवादीनि ये चान्ये लोकपूजिताः ।

Devi, the characteristics of the Kula Lakṣa have been declared—that liṅgam which is not made of wood, stone, clay, jewel, brass, gold, iron, copper, crystal, tin, lead or copper—which gives rise to the various blossomings of the red flowers, worshipped by all the worlds. 14-15½

अष्टादश लोकशास्त्राणि कुराश्चाध्यात्मिकास्तथा ॥ १६ ॥
तैस्तु यत् पूजितं देवि मनसापि न पूजयेत् ।
किं कारणं महादेवि पशवो ज्ञानवर्जिताः ॥ १७ ॥
अज्ञानास्ते दुराचाराः कुलज्ञानविवर्जिताः ।
न तैस्तु सङ्गभोक्तव्यं न कुर्याद्द्रव्यसंग्रहम् ॥ १८ ॥

Devi one should not concern oneself with the eighteen Lokaśāstras such as Adhyātmika and so forth. Mahādevi, this (sort of preoccupation) is the cause of a person being a paśu, devoid of knowledge. All people on the path of spiritual knowledge (divyas) should not associate with the ignorant, those on useless paths, devoid of Kula knowledge. 16-18

ब्रह्माद्यास्तु सुराः सर्वे असुराश्च तपोधनाः ।
यक्षगान्धर्वसिद्धाश्च तृणगुल्मपिपीलिकाः ॥ १९ ॥
ग्रहनक्षत्रतारादिजगत्स्थावरजङ्गमाः ।
निष्क्रान्ता बिन्दुमध्ये तु लौलीभूतन्तु तत्समम् ॥ २० ॥

Brahmā and so forth, all the gods and asuras, the saintly, yakṣas, gāndharvas, siddhas, plants, trees, insects, planets, sidereal constellations, stars and all the rest, all which is in the cosmos—either moving or fixed, elements and so forth, all manifest from the centre of the Bindu. 19-20

सृष्टिसंहारकर्त्तारं तल्लिङ्गं सिद्धपूजितम् ।

स्फुरन्तन् निर्मलन्नित्यं अप्रमेयं सदोदितम् ॥ २१ ॥
ज्वलन्तं उल्कसदृशं विद्युत्तेजो नभस्तले ।
एतल्लिङ्गवरं ज्ञात्वा दृष्ट्वा मोक्षस्य भाजनः ॥ २२ ॥

This liṅgam, the cause of both creation and dissolution, worshipped by siddhas, shining by its own light, pure, eternal, completely immeasurable, is like the flame which is the fire (at the end of time), like lightning in the sky. One becomes liberated after knowing and perceiving this boon-giving liṅga. 21-22

पाषाणवृष्टिसंघातैर्महामेघैः सुदारुणैः ।
न नश्येदग्निना लिङ्गं न पतेद् वज्रताडितम् ॥ २३ ॥

This liṅgam is eternally erect, a vajra liṅgam, and may not be destroyed by raging fire, landslide, or torrent. 23

एतन्तु पूजयेद्देवि कौलिकं सिद्धिमिच्छता ।
अर्चयेन्मानसैः पुष्पैः सुगन्धैर्धूपदीपितैः ॥ २४ ॥

Devi, a Kaulika should worship this to achieve the wished for siddhi, employing mental flowers, sweetly scented incense and so forth. 24

अहिंसा प्रथमं पुष्पं द्वितीयेन्द्रियनिग्रहम् ।
तृतीयन्तु दयापुष्पं भावपुष्पञ्चतुर्थकम् ॥ २५ ॥
पञ्चमन्तु क्षमापुष्पं षष्ठं क्रोधविनिर्जितम् ।
सप्तमं ध्यानपुष्पन्तु ज्ञानपुष्पन्तु अष्टमम् ॥ २६ ॥
एतत् पुष्पविधिं ज्ञात्वा अर्चयेल्लिङ्गमानसम् ।

The first flower is non-harmfulness, the second sense restraint, the third generosity, the fourth right disposition, the fifth compassion, and the sixth freedom from cruelty. The seventh flower is meditation, and the eighth flower is knowledge. Knowing these rules relating to flowers, one should worship this mental liṅgam. 25-26½

भुक्तिमुक्तिमवाप्नोति देहलिङ्गार्चनेन तु ॥ २७ ॥
सिद्धिलिङ्गमिदं देवि देहस्थं प्रत्ययान्वितम् ।
मनोलिङ्गं सदा ध्यायेद् यां यां फलसमीकृते ॥ २८ ॥
तां लभन्ते न सन्देहो आत्मसम्वित्तिपूर्वकम् ।

Worshipping this body liṅgam, one may obtain both liberation and enjoyment. Devi, it is the liṅgam giving siddhi, stationed in the body, steady and strong. Whosoever should always meditate on this mental liṅgam, for such a one is achieved the pre-eminent and highest self knowledge. 27-28½

एतत्ते कौलिकं देवि देहलिङ्गस्य लक्षणम् ॥ २९ ॥
अन्यत्तु वर्जयेद्देवि पाषाणं काष्ठमृन्मयम् ।
लौकिकम् मार्गसम्पन्ना सिद्धिमुक्तिविवर्जिता ॥ ३० ॥

Thus, O Devi ! have been declared the characteristics of the Kaulika body liṅgam. Any other (external liṅgams) one should abandon, such as those made of stone, wood or clay. The ordinary path is devoid of success and liberation. 29-30

देहस्था वासना यस्य तस्यैवांशो कुलागमे ।
बहिस्था वासना यस्य सः पशुरङ्गरञ्जितः ॥ ३१ ॥

The inner meaning of this, placed in the body, belongs to the Kula Āgama. Whosoever takes the meaning as placing (a liṅgam) outside himself enters the arena of paśus. 31

एतन्ते कथितं देवि नाम्ना ज्ञानस्य निर्णितिः ।
दातव्यं भक्तिसंयुक्ते न देयं भक्तिवर्जिते ॥ ३२ ॥

Devi, the inner meaning of this knowledge has been declared to You. One should never give it to the undevoted, but only to devoted persons. 32

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते
चन्द्रद्वीपविनिर्गते तृतीयः पटलः ॥

चतुर्थः पटलः

देव्युवाच—

अद्य मे सफलञ्जन्म तपस्तप्तं सुरेश्वर ।
अद्य मे निर्मलं देहं त्वत्प्रसादेन भैरव ॥ १ ॥
स्वगृहे स्वदेशे वा पाशस्तोभं यदा भवेत् ।
निग्रहानुग्रहश्चैव कामणं हरणं तथा ॥ २ ॥
प्रतिमाजल्पनञ्चैव घटपाषाणस्फोटनम् ।
कथं मे सर्वसंक्षेपात्त्वमेव शरणङ्गता ॥ ३ ॥

Devi said—Now, O Lord of Gods ! speak to Me of the results born from intense practice. By Your grace, Bhairava, relate to Me (the nature of) the imperishable body. How may one stop magical nets (cast by others) affecting one's house or land ? O Refuge of Mine! speak of the totality relating to harming, favouring, drawing things towards oneself, causing images to speak, and the breaking of pots and stones. 1-3

भैरव उवाच—

साधु साधु महादेवि कथयामि महातपे ।
कुलपिण्डं समालिख्य नाडी नाडीमुखैः सह ॥ ४ ॥
विद्यामन्त्रमयं पिण्डं भुक्तिमुक्तिप्रदं शुभम् ।
नाडी नाडीमुखैर्वापि अधोर्द्धं रेफदीपितम् ॥ ५ ॥
वायुविष्णु [:] सबिन्दुश्च तप्तचामीकरप्रभम् ।

Bhairava said—Well do You ask this, O Mahādevi. I will speak of it. One should create the Kula Piṇḍa by drawing the Nāḍi apertures together. The Piṇḍa consists of Vidyā-mantra, and is the splendid bestower of both enjoyment and liberation. Lighting a flame above and below in the apertures of each nāḍi, one should pronounce 'Vaṁ' (visualising it) as of the colour of molten gold. Dissolving both darkness and light together

in the birth-circle (janmastha), the sādhak may enter into the body of the beast he aims for. Employing 'Hūṁ Ho' he may accomplish this in both moveable and immoveable things. 4-5½

जन्ममण्डलसंलीनं ध्वान्ततेज [:] समप्रभम् ॥ ६ ॥
साधकः साध्यदेहे तु पशुदेहे तु हृद्गतम् ।
करस्तोभादिकं भद्रे करोत्येवं चराचरैः ॥ ७ ॥
बिन्दुनाद [स्त] था शक्तिर्दीप्तध्यानमथापि वा ।
जन्ममण्डलसंलीनं ध्वान्ततेज [:] समप्रभम् ॥ ८ ॥
साध्यदेहगतश्चिन्त्य निमेषार्द्धं स्तुभ्यते पशुः ।

Meditating on Śakti as Bindu-Nāda, and drawing together both darkness and light as dissolved into the effulgence of the birth-circle, one should meditate that such a thing occurs in the body of the object. In half a twinkling of the eye the person may be paralysed. 6-8½

ध्यात्वा विद्युल्लताकारं शक्तिवैं व्योमपञ्चके ॥ ९ ॥
स्तुभ्यते च जगत्सर्वं घटिकार्द्धं वरानने ।
शक्तिविज्ञानवेधेन मनाख्येन महात्मने ॥ १० ॥

O Beauteous One! having meditated on Śakti as a beautiful woman in the five aethers, one may paralyse the whole world instantly, employing one's mental abilities of the knowledge of Śakti. 9-10

बद्ध्वा चैतत् पाशेन पर्वतानपि लालयेत् ।
परदेहे पराशक्तिर्नादेनाक्रम्य वेधयेत् ॥ ११ ॥
चलने बाल्यने चैव बध्वा मुद्राबन्धने ।
अतीतानागतञ्चैव पृष्टासौ कथयिष्यति ॥ १२ ॥

After binding the thing with the noose one may then tie the knots. Using the order of Parā-Śakti's Nāda one may then split another's body, after binding the life-energy using Mudrā. 11-12

अकारादिहकारान्तं कुलपिण्डस्य भैरवि ।
शङ्खाभिषेकविज्ञानं दन्तकाष्ठादिकं प्रिये ॥ १३ ॥
पुष्पाञ्जलिकरस्तोभमेकैकं वर्णदीपितम् ।
मारणोच्चाटनञ्चैव स्तम्भमोहादिकं प्रिये ॥ १४ ॥
शान्तिकं पौष्टिकं वापि आकृष्टिञ्च वशं तथा ।
पञ्चाशवर्णसंयोगं ज्ञात्वा सर्वं कुरु प्रिये ॥ १५ ॥

हूं मारणं यूं यः उच्चाटनं रूं र ज्वरकरणं वूं व अध्यायनं लूं ल स्तम्भनं शूं श शान्तिकं षूं ष कीलनं क्षें क्ष ···· क्षुं क्ष पशुग्रहणं क्लीं क्ष्णीं वशीकरणं क्लें क्ष्णों क्षोभणं मोहनञ्च सों स सद्यप्रत्ययः सिद्धिः हो हः विषनाशनं ह्रो ह्रः रक्ताकृष्टियोगिनीनाञ्च जूं सः मृत्युञ्जयः····प्रतिमादिषु जल्पनं स्फोटनञ्च । स्रों शः पाशस्तोभादिकं कामरूपित्वं भ्रूं त्र डाकिनीसिद्धिः झुर राक्षसीसिद्धिः । लूं ल लाकिनी सिद्धिः, लुं क कुसुममालिनीसिद्धिः यूं य योगिनीसिद्धिः ह्रीं ह आकर्षणः ॥

Now I will answer the question relating to seeing into the past and future. O Bhairavi ! the Kula Piṇḍa is made up of the letters 'A' to 'Ha'. Using a conch, and doing ritual bathing of teeth, lip and so forth, one should take a flower between the hands using one letter to light the flame. (Using this method) one may cause death, uprooting, paralysing, deluding, peacemaking, healing, attraction and subjugation. Knowing the 50 letters one may do all, Dear One ! Hūṁ Death; Yūṁ Yaḥ Causing to Drive Away; Rūṁ Ra Causing Fever; Vūṁ Va Learning; Lūṁ La Paralysing; Śūṁ Śa Pacifying; Ṣūṁ Ṣa Holding Down; Kṣeṁ Kṣa Kṣum Kṣa Seizing Animals; Kliṁ Kṣṇiṁ Subjugation; Kleṁ Kṣṇoṁ Agitating and Deluding; Soṁ Sa Belief in Siddhi; Ho Haḥ Destroying Poison; Hro Hraḥ Attracting Red Yoginis; Jūṁ Saḥ Victory over Death;.....Causing Images to Speak and Shattering Things; Śroṁ Śaḥ Paralysing Nooses and Causing Love; Bhrūṁ Tra Ḍākini Siddhi; Jhu Ra Rākṣasi Siddhi; Lūṁ La Lākini Siddhi; Lūṁ Ka

Kusuma Mālini Siddhi; Yūṁ Ya Yogini Siddhi; Hriṁ Ha Attracting. 13-15

एकैकेन तु बीजेन वर्णराशिविभेदयेत् ।
कुरुते विभिदं कर्मं यद्देवि मनसेप्सितम् ॥ १६ ॥
दीक्षान्तेष्टिककर्मेषु विपरीतं मातृकं [चरे] त् ।
योजयेत्तां कुलाधा [रं] तु सर्वं ज्ञात्वा दृढलक्षवित् ॥ १७ ॥

Taking each Bija separately from the heap of letters one may accomplish whichsoever act one desires. One who is initiated should perform the reverse Mātṛka and should worship She who is the support of the Kulas. Having known all, one becomes a knower with characteristics of great strength. 16-17

तेजोरूढं परं लिङ्गं तं लीनं स्थापयेत् पशुः ।
स्वातन्त्रो मुक्तिमायाति सर्वंहृद्भुवने तु सः ॥ १८ ॥
सर्वज्ञगुणसम्पूर्णं इत्येवं भैरवोऽब्रवीत् ।
यत् त्वयापृच्छितं भद्रे सुगोप्य सिद्धिकारणम् ॥ १९ ॥

He who should visualise the beast as dissolved in the supreme Liṅga which is the abode of flame becomes independent, completely liberated, with all situated in the heart, knowing all qualities, complete, like Bhairava Himself. The things which You have asked, which cause siddhi, one should conceal, O Auspicious One. 18-19

गोपितव्यं प्रयत्नेन दुष्टानां भक्तिवर्जितम् ।
न देयं भक्तिहीनस्य कौलिकीं सिद्धिमिच्छताम् ॥ २० ॥

Very carefully one should conceal them from the wicked devoid of devotion, and one should not reveal them to those devoid of love, but only give them to the Kaulika who desires siddhi. 20

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते
चन्द्रद्वीपविनिर्गते चतुर्थः पटलः ॥

पञ्चमः पटलः

देव्युवाच—

मृत्युञ्जयं महादेव कथयस्व प्रसादतः ।
अज्ञानतमसाच्छन्ना यथा भ्रान्तिर्विनश्यति ॥
कथयस्व महादेव भ्रान्तिनिर्नाशनं परम् ॥ १ ॥

Devi said—O Grace Giver, Mhādeva, speak freely of the conquering of death. Without knowing this a person wanders (on earth) in ignorance. Speak from Your inmost being Mahādeva (of that method by which) a person may roam on earth immortal ! 1

भैरव उवाच—

येनैव ज्ञानमात्रेण ध्यानाभ्यासेन नित्यशः ।
सर्वद्वन्द्वविनिर्मुक्त स गताभ्यासतत्परः ॥ २ ॥
साधयेत् सकलार्थानां मनसा यत् समीहितम् ।
उत्तिष्ठ खड्गपातालं रोचनाञ्जनपादुकम् ॥ ३ ॥
गुटिकाकाशगमनं रसञ्चैव रसायनम् ।
अन्तर्द्धानं भवेद्देवि तथान्यच्च रसायनम् ॥ ४ ॥
साधयेन्नात्र सन्देहो ध्यानयुक्तयदा भवेत् ।

Bhairava said—Knowing this occult doctrine and by continual and repeated practice of meditation, free from all duality, a person may reach that high state. Through unceasing practice he may accomplish all that he may mentally desire—(the Siddhis, such as) Uttiṣṭa, Khaḍga, Pātāla, Rocana, Añjana, Pādukā, the ability to move in the aether, the Rasa, and all knowledge of Alchemy. (A person) may achieve (all these things) if he should meditate in this way, there is no doubt of it. 2-4½

शृणु त्वं एकचित्तन्तु कथ्यमानं मया प्रिये ॥ ५ ॥
सितञ्च शीतलं दिव्यं सुगन्धं भूरितेजसम् ।
चन्द्राह्लादकरं दिव्यम् आगच्छन्तं खमध्यतः ॥ ६ ॥
स्रवन्तं बहुरन्ध्रेण अचिरान्मृत्युजिद्भवेत् ।

न जरामरणन्तस्य व्याधिरोगो न विद्यते ॥ ७ ॥

Dear One, listen one-pointedly to the details (of this knowledge) I speak of. (One should meditate) inwardly on a pure, white, cool, celestial, fragrant and vast effulgence, the heavenly cause of all lunar refreshment, like the centre of space, flowing within oneself, through all the many channels. Doing this one becomes long-lived and conquers death. Using this method there is never fever or death—a person never becomes subject to disease or ailments. 5-7

लीलया सिद्धिभाग्योऽसौ भवत्येवं वरानने ।
क्षीरोदार्णवमध्यस्थं श्वेतं कमलविस्तरम् ॥ ८ ॥
सहस्रकोटिपत्रं वा तन्मध्ये आत्मानं बुधः ।
तस्मिश्चैव निविष्टं तु सिताभरणभूषितम् ॥ ९ ॥
तादृशेनैव पद्मेन उपरिष्टाद्घटितं प्रिये ।
क्षीरोदवि [शे] षैः सर्वैस्सिञ्च्यमानमनुस्मरेत् ॥ १० ॥

Through this play, O Sweet Faced Lady ! comes the reward of success (Siddhi). One should meditate that in the midst of an Ocean of Milk is a pure white great Lotus. In the centre of this Lotus of 100,000,000,000 petals, the wise man should visualise his own being, wearing white clothes and adorned with white ornaments. Dearest, by meditating on oneself as one with this lotus one becomes free of all ailments ! One should meditate on the milkwhite rays as moistening the mind. 8-10

मुच्यन्ते सवरोगैस्तु जरामरणबन्धनैः ।
क्रीडते विविधैर्भोगैरिच्छारूपश्च जायते ॥ ११ ॥

They free one from all disease, fever, death, bonds. One may play and enjoy in various ways according to one's own will. 11

अथान्यं सम्प्रवक्ष्यामि मृत्युञ्जयं विशेषतः ।

ध्यात्वा चन्द्रासनस्थश्च ऊर्द्ध्वचन्द्रेण घट्टितम् ॥ १२ ॥
सीकरैः शीतलैर्दिव्यैः सिञ्च्यमानमनुस्मरेत् ।
जरामरणनिर्मुक्तं सर्वव्याधिविवर्जितम् ॥ १३ ॥
संवत्सरप्रयोगेण सामान्यं योगिनीकुलैः ।
अन्यश्च अद्भुतं देवि शृणु त्वं कुलभाविनि ॥ १४ ॥
सम्पूर्णापूर्णमापूर्णशशाङ्कपरिमण्डलम् ।

Now I specifically declare the entire doctrine of conquering death. Having meditated on the place which is the seat of the Moon, and contacting this upper Moon, meditate that the mind is moistened by the heavenly coolness of the lunar rays. One becomes liberated from fever and death, delivered from all ailments, and by application of the method for one year one comes to be attended on by the Yogini Kulas. 12-14½

ध्यायमानमिदं देवि जराव्याधिर्विनश्यति ॥ १५ ॥

Listen, O Kulabhāvini Devi to another marvel ! Mentally meditating on the Moon as a complete and whole Full Moon one never knows fever or illness. 15

अथान्यं शृणु कल्याणि यथातथ्येन भाविनि ।
ध्यायेचन्द्रमिदं देवि नाभिमूर्ध्नि च हृद्गतम् ॥ १६ ॥
अभ्यसेत् समचित्तस्तु अब्दमेकं निरन्तरम् ।
ततः स्वातन्त्र्यमायाति जरामरणवर्जितम् ॥ १७ ॥

Kalyāṇi Bhāvani, now do You listen yet again ! One should meditate that this Moon is established in one's navel, head and heart. If one should continually practice thus whilst maintaining constantly equipoise of consciousness (Sama) for one year, then one becomes completely independent, free from fever and death. 16-17

पुनरन्यं प्रवक्ष्यामि शृणु त्वं वीरवन्दिते ।
सहस्रदलशोभाढ्यं गोक्षीरधवलोपमम् ॥ १८ ॥
देव्या चक्रगतश्चक्रं तादृशं खेचरैः स्थितम् ।

अधश्चक्रसमारूढं ऊर्द्धचक्रेण प्लावितम् ॥ १९ ॥

Once again listen to another method which I will relate, O Lady Worshipped by Viras ! Meditate on the beautiful 1000 petal lotus as white as pure cow's milk, as Devi having manifested each of the centres, each of the lower cakras being equally soaked (with Lunar nectar) by the uppermost Cakra. 18-19

सततमभ्यसेद्योगो सिञ्च्यमानश्च वि [शे] षैः ।
वलीपलितनिर्मुक्तः सर्वव्याधिविवर्जितम् ॥ २० ॥
क्रीडते सः समुद्रान्तं स्वातन्त्रः सिध्यते प्रिये ।

The yogi should continually practice to sprinkle himself with the nectar. He becomes free from old age and liberated and devoid of all disease. He plays within the Ocean of Saṁsāra, Dearest One, is accomplished and independent. 20-20½

अन्यदप्यद्भूतं देवि शृणुतैकाग्रमानसम् ॥ २१ ॥
षोडशारं महापद्मं हिमकुन्देन्दुसम्प्रभम् ।
स्थाने स्थाने तु तं ध्यात्वा शिवाद्यावीचिगोचरम् ॥ २२ ॥
बिन्दुधारानिपातैश्च विप्लवैः पूरितन्तनुः ।
निष्क्रान्तं रोमकूपैश्च गोक्षीरहिमसन्निभम् ॥ २३ ॥

There is another marvel, O Devi ! Listen most attentively. After meditating on a sixteen petal great lotus like a snow-white Moon, each petal the sphere of Śiva's love-play, one should visualise that one's own body is soaked by falling streams of nectar, each current like snow-white milk, soaking one's body and exuding through one's pores. 21-23

न जरामरणन्तस्य व्याधिरोगन्न विद्यते ।
स्वातन्त्रः शिवतुल्यस्तु स्वच्छन्दगतिचेष्टितः ॥ २४ ॥
पूज्यते सुरवृन्दैस्तु दिव्यकन्यारनेकधा ।

Then one becomes the uquivalent of a Śiva, knowing no fever, ailments, disease or death, completely independent, moving according to one's own will (svecchā), worshipped by 100,000,000,000 gods and by numerous heavenly maidens. 24-24½

गुह्यनाभिहृदि कण्ठे वक्त्रे मूर्ध्नि शिखान्तरे ॥ २५ ॥
मुण्डसन्धिगता देवि पृष्ठमध्ये त्रिदण्डकम् ।
एकादशविधा देवि चक्राणि च सहस्रिका ॥ २६ ॥
पञ्चारं अष्टपत्रञ्च दश द्वादश पत्रकम् ।
षोडशं शतपत्रञ्च कोटिपत्रं यथैव च ॥ २७ ॥

Devi, there are eleven cakras, and the 1000 petalled one. They are in the genitals, navel, heart, throat, in the mouth, forehead, peak, the joints of one's skulls, and in the Tridaṇḍa. Each has 5,8,10,12,16,100, and 10,000,000 petals respectively. 25-27

एभिः स्थाने समभ्यस्तं ददते विविधं फलम् ।
रक्तं वश्यं सदा देवि महाभोगप्रदायकम् ॥ २८ ॥
पीतं स्तम्भकरन्नाथे धूम्रमुच्चाटनं सदा ।
शुक्लमाप्यायने प्रोक्तं विशेषं शान्तिकारकम् ॥ २९ ॥
गोक्षीरधाराधवलं कथितं मृत्युञ्जये हितम् ।
तप्तचामीकरप्रभं पुरक्षोभादिकारणम् ॥ ३० ॥

Practice in each of these places gives various results. Red always grants subjugation and great enjoyment. Nātha, and yellow causes paralysis. Purple always drives away. It is said that white causes good health, and otherwise grants peace. It is said that dazzling whiteness like the colour of cow's milk gives conquest over death. Molten gold effulgence allows one to shake cities. 28-30

बिन्दुनादतथाशक्तिरेवं ध्यात्वा पृथक् पृथक् ।
धर्मार्थौ काममोक्षौ च अणिमादिगुणाष्टकम् ॥ ३१ ॥

अतीतानागतन्देवि रूपस्य परिवर्त्तनम् ।

After meditating on each cakra separately as consisting of Bindu, Nāda and Śakti one obtains Dharma, Artha, Kāma and Mokṣa—with Aṇimā and the rest of the eight Siddhis. One can see into the future, and one has the power of creation. 31-31½

भवत्येवं न सन्देहो अभ्यासात् तद्गतस्य तु ॥ ३२ ॥
गुरुभक्तिर्योगिनीनां कुलकौलागमेषु च ।
अमरत्वं भवेद्देवि जयेन्मृत्युं न संशयः ॥ ३३ ॥

One may become like this, there is no doubt, by the repeated practice of that which has already been declared. One initiated in the Kula Kaula Āgamas who recites the conqueror of death, O Devi, becomes an immortal, no doubt, and the Guru of devoted Yoginīs 32-33

कथितं मृत्युञ्जयन्देवि सर्वज्ञानस्य निर्णयम् ।
गोपितव्यं प्रयत्नेन मर्त्यलोके नराधमे ॥ ३४ ॥
दुर्लभं सिद्धिसन्दोहं गोपितव्यं प्रयत्नतः ।
दातव्यं पूर्वसिद्धस्य अब्दमेकपरीक्षितम् ॥ ३५ ॥

Devi, thus have been declared to You the characteristics of occult knowledge relating to Mṛtyuñ aya (Victory over Death). One should very carefully conceal it in one's own home in this world of mortals. This thing is hard to obtain even for Siddhas—therefore carefully conceal it. One should give it only to previously tested disciples of one year's standing. 34-35

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते
चन्द्रद्वीपविनिर्गते पञ्चमः पटलः ।

षष्ठः पटलः

देव्युवाच—

अद्य मे सफलं जन्म मम देहे कुलेश्वर।
त्वत्प्रसादेन कौलेश ज्ञातोऽहं कौलनिर्णयः॥ १॥
अन्यानि ज्ञातुमिच्छामि वद मे जीवलक्षणम्।
कोऽसौ जीवः समुद्दिष्टः किं वा जीवस्वरूपकम्॥ २॥
किं वर्णं किम्प्रमाणञ्च कस्मिन् स्थाने व्यवस्थितम्।
कस्मिंश्चैव लयं याति तत्सर्वं कथयस्व मे॥ ३॥

Devi said—Now I want to know of the characteristics of the Jīva. In what does this jīva arise ? What is the real nature of a jīva ? What colour is it ? What is its extent ? Where is it situated ? How does it disappear ? Speek of all this to Me ! 1-3

भैरव उवाच—

शृणु त्वं वीरचामुण्डे वरं जीवस्य निर्णयम्।
स[ः]परं निष्कलं नित्यं निरामयनिरञ्जनम्॥ ४॥

Bhairava said—Listen, O Vīracāmuṇḍā, to the characteristics of jīva. It is supreme, whole, eternal, consisting of nothing, stainless. 4

परमाणुमुच्यते नाथो स शिवो व्यापकः परः।
स[ः] जीवः परत्परो यस्तु स[ः] हंसः शक्तिपुद्गल[ः]॥ ५॥

It is the ultimate atomic particle, the Nātha, it is Supreme Śiva, all pervading, it is the ultimate, that jīva, it is Haṁsa, the soul of Śakti. 5

स[ः] मनो मत्परं प्राणः स[ः] बुद्धिश्चित्तमेव च।
समीरपूरको वायुः सर्वजीवेषु संस्थितम्॥ ६॥

It is the mind, the breath, the buddhi, and the citta,

placed in the inspiration and expiration of the breaths of all living beings. 6

देहस्थस्तिष्ठते यावत्तावज्जीवोऽपि गीयते ।
स देहत्यक्तमात्रेण परं शिवो निगद्यते ॥ ७ ॥
नाभिस्थं हृदि कण्ठे च वक्त्रनासापुटन्तथा ।
कर्णस्थं श्रूयते देवि पारम्पर्य्यक्रमागतम् ॥ ८ ॥
कौलिकन्तु इदं देवि कर्णात् कर्णसमागतम् ।

When it leaves the body it becomes Supreme Śiva. According to the uninterrupted succession (pāramparya), O Devi, it is oral lore that it resides in the navel, the heart, the throat, the mouth and the nostrils. This is Kaulika Knowledge, O Devi, transmitted by oral tradition. 7-8½

अनेन ज्ञानमात्रेण श्रुतेन च वरानने ॥ ९ ॥
मुच्यते सर्वपापेभ्यो भवद्भिः समुपार्जितम् ।
षण्मासादभ्यसेद्यस्तु काषायं बन्धवर्जितम् ॥ १० ॥
अस्यापि शोकसन्तापजराव्याधिर्विनश्यति ।

By hearing it, by its knowledge or by meditating on this a person is liberated from all sin and attained. After six months practice one is instantly freed from all bonds; and leprosy, infections and ailments —all disappear. 9-10½

सर्वव्याधिविनिर्मुक्तो योगिभिः सहमेलकम् ॥ ११ ॥
अणिमादिगुणैश्वर्य्यं सिद्धिश्च मानसी भवेत् ।

One becomes free of all disease and the Yoginis dwell in one. One becomes spiritual, a siddha, powerful, attaining Aṇimā and the other powers. 11-11½

एतत्ते जीवमभ्यासं कथितं ते च भैरवी ॥ १२ ॥
कुलागमसुभक्ताय गुरुदेव्या प्रपूजके ।
सर्वभावोपपन्नस्य दातव्यं कृतनिश्चये ॥ १३ ॥
मायाविने शठे क्रूरे प्रपञ्चैर्लिङ्गिने तथा ।
न देयं कौलिकं सारं योगिनीनान्तु सम्भवम् ॥ १४ ॥

Thus to You is declared the practice of the jīva, O Bhairavi. One should give it to true devotees of Kulāgama, Guru, Devi and sādhaka, who are of good natures. One should not give this Kaulika quintessence (which causes the Yoginīs to arise) to the deluded, the deceitful or to those attached to the universe. 12-14

देव्युवाच—

सफलं अद्य मे नाथ तपो मह्यं सुरेश्वर ।
अद्य मे निर्मलं देहमज्ञानपटलाहृतम् ॥ १५ ॥
प्रकाशितं महाज्ञानं यत्सुरैरपि दुर्लभम् ।
साम्प्रतं श्रोतुमिच्छामि कालस्य वञ्चनं शुभम् ॥ १६ ॥

Devi said—O Sureśvara ! now speak to me of the results and greatness of tapas. Speak of the knowledge relating to the body nirmalya that falls. Great knowledge has been revealed, hard to obtain even for the gods. Now I wish to hear about cheating time. 15-16

भैरव उवाच—

अत्यन्तगहनं नाथे पृच्छितोऽहं त्वयाधुना ।
कथयामि न सन्देहो यथा मृत्युर्विनश्यति ॥ १७ ॥
प्रसार्य दन्तुरायान्तु यावद्ब्रह्मविलङ्घतः ।
अमृताग्रं रसाग्रेण दह्यमानसुधीरपि ॥ १८ ॥
मासेन जितयेन्मृत्युं सत्यं सत्यं महातपे ।
रसनातालुमूले तु कृत्वा वायुं पिबेच्छनैः ॥ १९ ॥
षण्मासादभ्यसेद्देवि महारोगैः प्रमुच्यते ।
अब्दमेकं यदाभ्यस्तज्जरामृत्युर्विनश्यति ॥ २० ॥

Bhairava said—Lady ! this which You ask Me is very impenetrable. I speak of that which liberates from death, no doubt of it. One should fill oneself with amṛta, which is of the nature of Brahma, and should consume some very slowly. After a month one may conquer death, this is true, true ! Placing the amṛta at the root of the palate,

one should gradually drink the vital breath. O Devi ! after six months repeated practice, one is freed from great disease. Practising for a year, one becomes healthy and liberated from death. 17-20

अतीतानागतञ्चैव दूरादिश्रवणन्तथा ।
विषं न क्रमते देहे दंशितोऽपि महोरगैः ॥ २१ ॥
स्थावरं जङ्गमं वापि कृत्रिमं गरलं तथा ।
छिद्यमानो न छिद्येत तद्गतो तन्मनो यथा ॥ २२ ॥

One may see even beyond the future, able to hear things when distant, venom cannot exist in the body, even if one is struck (lit. 'bitten') by great disease. When the mind is established in this, one is free of all poison, whether from the moving or the fixed, and even if cut one is not mutilated. 21-22

द्वौ राजद[?]मध्यस्थं बिन्दुरूपं व्यवस्थितम् ।
अमृतं तं विजानीयाद्वलीपलितनाशनम् ॥ २३ ॥
शीतलं स्पर्शसंस्थाने रसनां कृत्वा तु बुद्धिमान् ।
बलीपलितनिर्मुक्तः सर्वव्याधिविवर्जितः ॥ २४ ॥
न तस्य भवते मृत्युर्योगयानपरः सदा ।
रसना तालुमूले तु व्याधिनाशाय योजयेत् ॥ २५ ॥

Between the two(?) is the Rājada(nta), the central place, the bindu itself. That amṛta (flowing from there) is regenerating, promoting youthfulness and destroying old age. The wise man, after causing fresh amṛta to exist in this place, is liberated from wrinkles and grey hairs, free of all ailments. For him there is no death, by his yoga he is always above it. One should worship the rasa at the palate root which destroys illness. 23-25

तिष्ठञ्जाग्रन् स्वपन्गच्छन् भुञ्जन् मैथुने रतः ।
रसनं कुञ्चयेन्नित्यं स्ववक्त्रेण तु संयुतम् ॥ २६ ॥
न मृत्युर्भवते तस्य अब्दात् स्वच्छन्दगो भवेत् ।

हृदिस्थञ्च मनः कृत्वा यावदुन्मनतां गतः ॥ २७ ॥
आगतं नाशयेन्मृत्युं घटिकार्द्धं वरानने ।
कालस्य वञ्चनं देवि सुगोप्यं प्रकटीकृतम् ॥ २८ ॥

Whether standing still or walking, sleeping or waking, eating or making love, he should always cause the rasa to flow (lit. 'contract') in his mouth. After causing his mind to dwell in the heart, being in the Unmana state, he does not die for many years, he may die at will. O Varānane ! when it comes, he can destroy it in half a ghaṭikā. Devi, the revelation is complete. Conceal the cheating of time. 26-28

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते
चन्द्रद्वीपविनिर्गते षष्ठः पटलः ।

सप्तमः पटलः

देव्युवाच—

पलितस्तम्भविज्ञानं जरामरणनाशनम् ।
त्रितत्त्वं कथ मे नाथ त्वमेव शरणं गता ॥ १ ॥

Devi said—O Nātha, you who are My refuge, speak to Me of the three Tattvas and of the knowledge relating to old age and decay, the destroyer of fever and death. 1

भैरव उवाच—

पलितस्तम्भविज्ञानं शृणु त्वं वीरमातरे ।
देव्याश्चक्रगतं चित्तं प्रतिपदायां शशियंथा ॥ २ ॥
शीतलं चन्द्रसङ्काशं वर्त्तिस्तु घृतबोधिता ।
तत्र चैव शिखा लीना अस्थिचक्रे वरानने ॥ ३ ॥

Bhairava said—Listen ! Mother of Heroes, to the knowledge relating to old age, greying and decay. On the first day of the lunar fortnight one should meditate oneself as being in the Devi's Cakra. Sweet Faced One ! one should visualise the peak of one's head as white and resembling the Moon, like a pool of pure ghee, saturating the skeleton (lit. 'bone Cakra'). 2-3

भावयेत् केशस्कन्धस्थं लग्नं वै अञ्जनन्तथा ।
साद्रवं कृष्णरूपं च बलीपलितनाशनम् ॥ ४ ॥

One should meditate that on the scalp is a black mark or unguent overflowing and destroying wrinkles and greyness. 4

द्वितीयं साम्प्रतं देवि शृणुष्वैकाग्रमानसा ।
आधारस्कन्धसंस्थाने योगं युञ्जीत शीतलम् ॥ ५ ॥
लीनं वै ब्रह्मरन्ध्रे तु कृष्णाञ्जनद्रवात्मकम् ।

Now, O Devi ! listen one-pointedly to the second method. In the place which is the yoga-stem of the ādhāras, which is cool and dissolved in the Brahma-randhra, one should visualise that black unguent over-flows. 5-5½

आदित्यं शत्रुवत् पश्येत् सोमं वै मित्रवद् यथा ॥ ६ ॥
कृष्णाम्बरधरो नित्यं कृष्णध्यानात्मरञ्जितम् ।
भूगृहे निर्जने स्थाने दंशमशकवर्जिते ॥ ७ ॥
न [स्थाने] जनसङ्कीर्णे सर्पव्याघ्रविवर्जिते ।

One should have the viewpoint that the Sun is inimical and the Moon friendly. Meditating in a deserted spot on oneself being coloured black, and wearing black clothes, one may become free from irritation, from the confusion of life, free of all disease. 6-7½

एकान्ते निर्जने दिव्ये पुष्पप्रकरणशोभिते ॥ ८ ॥
सुगन्धधूपितं कृत्वा शाल्योदनजितेन्द्रियः ।
षण्मासाज् ज्ञायते सिद्धिर्योगिनीपदतत्समः ॥ ९ ॥
कामदेवसमौपम्ये सुरकन्याप्रपूजितम् ।

A person with controlled senses, adorned with varieties of flowers, in a beautiful deserted place, who, having offered boiled rice and sweet-smelling incense for a six months period gains and is equal to the power of the Siddha Yoginīs, like the God of Love, worshipped by Deva Kanyās. 8½-9½

ब्रह्मग्रन्थिस्थिताद्ये तां त्रीणि एव वरानने ॥ १० ॥
लीनां वै ब्रह्मखण्डे तु भिन्ननीलाञ्जनप्रभम् ।
द्रवेण रञ्जयेत् सर्वं रोमकूपादिकं प्रिये ॥ ११ ॥

Varānane ! one should visualise that the three (centres) are placed in the Brahma-granthi, each dissolved in this Brahma part, which should resemble a fragment of collyrium. Dear One ! using this substance one should gratify all the pores and so forth of the body. 10-11

ध्यानेन रञ्जितात्मा तु वृद्धोऽप्युन्नतयौवनः ।
भवत्येवत्र सन्देहः षण्मासाभ्यन्तरेण तु ॥ १२ ॥

Meditating in this way for six months one becomes well nourished, healthy and youthful, of this there is no doubt. 12

पिण्डग्रन्थिगतश्चक्रं षोडशारं सुतेजसम् ।
साद्रवं कृष्णवर्णञ्च षोडशस्वरभूषितम् ॥ १३ ॥
खद्योतितगताद्र्ध्वं ब्रह्मरन्ध्रं लयं गताः ।
षण्मासासेवनाभ्यस्ताद् वृद्धोऽपि तरुणायते ॥ १४ ॥

One should visualise the 16 petals within the Piṇḍa, each having a share of a substance black in colour, and adorned with the 16 vowels. Dissolving this sphere into the Brahmarandhra practicing for six months repeatedly and devotedly, one becomes well nourished and youthful —of this there is no doubt. 13-14

भवते नात्र सन्देहः कामदेवद्वितीयकः ।
योगिनीस्थानमाश्रित्य असितं कृष्णवर्णकम् ॥ १५ ॥

One becomes like Kāmadeva, the God of Love, by becoming one in the place of the Yoginīs whilst meditating on them as black and oneself as being of a black colour. 15

अष्टपत्रद्रवञ्चैव शीतलं चन्द्रसन्निभम् ।
केशस्कन्धकपालस्थं रञ्जयेत् तस्य तेजसा ॥ १६ ॥
अब्दार्द्धं वत्सरं वापि वृद्धोऽपि षोडशाकृतिः ।
जरामरणनिर्मुक्तो व्याधिरोगविवर्जितः ॥ १७ ॥
योगिनीगणसामान्यासृष्टिसंहारकारकः ।

Meditate on an eight petal cakra, white and resembling the Moon, at the juncture of the spine and the skull at the base of the hair. One should gratify (one's body) with this light. In six months or a year one becomes well nourished, liberated from fever and death,

devoid of physical ailments or pain, equal to the hosts of Yoginīs, the cause of both creation and dissolution. 16-17½

कण्ठकूपस्थितोद्योतं ब्रह्मरन्ध्रलयं गता ॥ १८ ॥
साद्रवमञ्जनञ्चैव रोमकूपादिनिर्गतम् ।
अनङ्गस्यैव सौभाग्यं निगूढं सन्धिबन्धनम् ॥ १९ ॥
रोमाणि सततन्तस्य घनास्थिषु च जायते ।
प्रथमे जनवाच्छल्यं द्वितीये रुजनाशनम् ॥ २० ॥
तृतीये च कवित्वं हि सालङ्कारमनोहरम् ।
चतुर्थे वाचकामित्वं दूराश्रवणं पञ्चमे ॥ २१ ॥
भूमित्यागन्तवेधं [?] षष्ठमन्यत् प्रकीर्त्तितम् ।
योगिनीमेलकत्वञ्च सप्तमे जायते ध्रुवम् ॥ २२ ॥
जरापहरणन्देवि अष्टमे भवते प्रिये ।

Using this substance-ointement, visualising it as entering the hairs and pores, one becomes very fortunate, like the God af Love, always having a mass of black hairs. At first one becomes free from pain, secondly disease is destroyed, thirdly one becomes poetically eloquent and has alluring jewels, fourthly one becomes a sweet-speaking lover, fifthly one is clairaudient (lit. "able to hear at a distance"), sixthly one becomes able to astral travel (lit. "leave earth"), seventhly one most certainly becomes unified with the Yoginīs, and eighthly free from fever and ailments. 18-22½

नवमे चण्डवेगत्वं दशमेऽनेकरूपधृक् ॥ २३ ॥
एकादशगुणं शान्तं त्रिविधा चैव वर्जितम् ।
एकादशगुणोपेतं पूज्यतेऽसौ यथा शिवम् ॥ २४ ॥
इच्छयारोहणं कुर्याद्वर्णनं नृत्यमेव च ।
यतस्तत्रैव गन्तव्यं यत्र वा रोचते मनः ॥ २५ ॥

Ninthly one is able to travel at great speed, tenthly one becomes able to assume various forms. The eleventh

result is that one attains peace, and becomes liberated in three ways. The twelfth result is that one becomes worshipped like Śiva. One may go wheresoever one wishes and do whatever one wills by the power of Will (Icchā). 23-25

मनोरोधं न कर्त्तव्यं यदा ज्ञातं हि कौलिकम् ।
प्रपञ्चरहितं शास्त्रं प्रपञ्चरहितो गुरुः ॥ २६ ॥
प्रपञ्चरहितो मन्त्रः प्रपञ्चरहितः शिवः ।
एतत् कौलागमं नाथ अप्रपञ्चैः पशुः प्रिये ॥ २७ ॥

Only a Kaulika may do these things. Without knowing (Kaula) Śāstra, (Kaula) Guru, (Kaula) Mantra and (Kaula) Śiva and unless one is a Nātha of the Kaula Āgama, one is a paśu. 26-27

दम्भितमात्मनस्तैस्तु पुनर्दम्भयते परम् ।
केचिदज्ञानतो नष्टाः केचिन्नष्टाः प्रमादतः ॥ २८ ॥
केचि[ज्] ज्ञानावलयेन केचिन्नष्टैर्विनाशिताः ।
कम्पस्तोभे तथा रोषा मुद्रामुत्पतनन्तथा ॥ २९ ॥

The dishonest person (pretending to be a Nāth and practising thus) is deluded, and being ignorant is destroyed, most certainly destroyed. He becomes routed, confused, paralysed, diseased and struck down. 28-29

भवते नात्र सन्देहः सप्तरात्रेण कौलवे ।
यां यां स्पृशति हस्तेन यां यां पश्यति चक्षुषा ॥ ३० ॥
शुद्धं भवति तत् सर्वं परबिन्दुकिरणाहतम् ।

Whatever a Kaula practising thus for seven nights may see or touch becomes purified in all by the rays of the supreme bindu. 30-30½

पलितस्तम्भविज्ञानं कथितं योगिनीप्रिये ॥ ३१ ॥
देव्या [:] चक्रादि देवेशि ब्रह्मरन्ध्रावशा [नु] गम् ।
युक्तं कामकलादेवि पलितस्तम्भनं परम् ।
एतन्ते कथितं गुह्यं उन्मनज्ञाननिर्णितिः ॥ ३२ ॥

The knowledge relating to the stopping of old age has been spoken of, O You worshipped by the Yoginīs. Uniting oneself with Kāmakalā one may stop old age. Thus to You have been declared the secret and characteristics of a being who has turned inward. 31-32

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपदावतारिते
चन्द्रद्वीपविनिर्गते सप्तमः पटलः ॥

अष्टमः पटलः

देव्युवाच—

अत्यन्तगहनं नाथ सुगोप्यं गुह्यमुत्तमम् ।
अकुले तु कुलं देवं कथं जातं इह भैरव ॥ १ ॥
क्षत्रजा पीठजा वापि योगजा मन्त्रजा तथा ।
सहजा कुलजा वापि अष्टाष्टकमतन्तथा ॥ २ ॥
पूजाक्रमविधानन्तु कुलसिद्धं वद प्रभो ।
गुरुपूजाविधानन्तु सर्वं संक्षेपतो वद ॥ ३ ॥

Devi said—Nātha! this thing is very hard to understand, truly occult, the greatest of all secrets. Bhairava! how is Kula created from Akula? What are the Kṣetrajā, the Pīṭhajā, the Yogajā, the Mantrajā, the Sahajā, the Kulajā and the 64 Yoginīs? O Lord! speak of Kula Siddha and the type and order of sādhana. Also declare to Me all the rules relating to Guru-sādhana. 1-3

भैरव उवाच—

शृणुष्वैकाग्रचित्तन्तु योगिनीवीरमातरे ।
एकान्ते विजने स्थाने पुष्पदामोपशोभिते ॥ ४ ॥
सुधूपधूपितं कृत्वा मत्स्यमांसरा··वम् ।
भक्ष्यभोज्यसमायुक्तो मदिरानन्दसंयुतम् ॥ ५ ॥
शक्तियुक्तो महात्मानः सहजा कुलजापि वा ।
अन्त्यजा वा महादेवि पृथग्भेदं वदाम्यहम् ॥ ६ ॥

Bhairava said—Listen one-pointedly, O Mother of Yoginīs and Heroines! In a desolate place, adorned with garlands of flowers, fragrant and scented, one should offer fish and meat and should eat and enjoy, taking wine and becoming ecstatic. When joined with Śakti, she is

Sahajā, Kulajā or Antyajā. Now I will speak of their individual characteristics. 4-6

विवाहं तु कृतं यस्य सहजा स तु उच्यते।
कुलजा वेश्यमित्याहुरन्त्यजावर्णं अन्त्यजा ॥ ७ ॥
बहिस्था कथिता देवि आध्यात्म्यां शृणु साम्प्रतम्।
गम्यागम्यप्रयोगेण मदनानन्दलक्षणम् ॥ ८ ॥
कुरुते देहमध्ये तु सा शक्तिः सहजा प्रिये।
कुलजा किं न विज्ञाता वर्णराशिकुलात्मिकाम् ॥ ९ ॥

When (sādhana) is accomplished with one's wife she is Sahajā, it is said. A veśyā is Kulajā and the untouchables the Antyajā. The outer forms have been declared. Devi, now listen attentively to their inner forms. When one meditates that Devi is in one's body mad with love-bliss, in the right mood for sexual union, she is Sahajā Śakti. The Kulajā is the heap of letters, the essence of Kula. What to her, can be unknown ? 7-9

देहस्था त्रिविधा प्रोक्ता वहिस्था त्रिविधा प्रिये।
अन्त्यजा सम्प्रवक्ष्यामि शृणु देवि यथास्थितम ॥ १० ॥

The inner forms are of three types, the outer Śaktis of three types. Dear One ! Now I speak of the Antyajā. Listen, O Devi, as to how she is placed. 10

शुद्धस्फटिकसङ्काशा मुक्तामाला खगेश्वरी।
ऊर्द्धंतीर्यक्संशुद्धा महाशक्ति सुतेजसा ॥ ११ ॥
एषा शक्तिर्महात्मान अन्त्यजा व्योममालिनी।
ताम्बूलपूरितं वक्त्रं विलिप्तं मुक्तमेन च ॥ १२ ॥
श्रीखण्डं मृगमदश्च हृष्टसंतुष्टचेतसा।

She is the Khageśvarī, of pure crystal effulgence, wearing a garland of pearls, with a white mark on her forehead, the Mahāśakti, very effulgent. These great Śakti-selves are the Antyajā, constituting (Devi) Vyoma-Mālinī, her mouth full of betel, with dishevelled hair,

adorned and smeared with sandal and musk with an attitude of joy and satisfaction. 11-12½

योगिनीवीरसंयुक्तं युग्मपात्रं पृथक् पृथक् ॥ १३ ॥
पूजयेत् तां चतुःषष्टि पञ्चाशाष्टकमेवच ।
रक्ताम्बरधराः सर्वे केयूरकटकोज्ज्वलाः ॥ १४ ॥
योगिनीवीरचक्रन्तु यथाशक्त्या [प्र]पूजयेत् ।
इत्थम्भूतं कुलाचार्य्यः कुलपुत्रैरधिष्ठितम् ॥ १५ ॥

The Yoginī and Vīra should together do sādhana using two vessels, each doing so separately. One should do the sādhana of the 64 or 55 Yoginīs. According to one's Śakti type one should worship the circle of Yoginīs and Vīras, all wearing red clothes, like a beautiful fiery bracelet or string of gems. Practising this way whilst employing Kulācāra, individuals may enter fully into the Kula. (lit. "sons of Kula are made") 13-15

पूजितव्या महादेव्या क्षत्रजा तु व्यवस्थिताः ।
करवीरं महाकालं देविकोट्यं वरानने ॥ १६ ॥
वाराणस्यां प्रयागन्तु चरित्रैकाम्रकन्तथा ।
अट्टहासं जयन्ती च एभिः क्षत्रैश्च क्षत्रजाः ।
तेषां मध्ये प्रधानन्तु ये जाताः क्षत्रजा प्रिये ॥ १७ ॥

One should worship Mahādevi as the Kṣetrajā situated in the various places such as Karavīra, Mahākāla, Devikoṭi, Vārāṇasī, Prayāg, Caritra, Ekāmra, Aṭṭahāsa, Jayantī —where these Kṣetrajā reside. Dearest ! the Kṣetrajā originate from the heart of these chief places. 16-17

ह्रीं श्रीं ह्रि श्रीं कोङ्कणाइपाद,
ह्रीं श्री ह्री श्रीं कलम्बाइपाद ।
ह्रीं श्रीं ह्री श्रीं नागाइ पाद,
ह्रीं श्रीं ह्री श्रीं हरसिद्धाइ पाद ।
ह्रीं श्री ह्रीं श्रीं कम्बाइपाद,
ह्री श्री ह्री श्री मङ्गलाइ पाद ।

ह्रीं श्री ह्री श्री सिद्धाइपाद,
ह्रीं श्रीं ह्री श्री वछाइपाद ।
ह्रीं श्री ह्रीं श्री शिवाइपाद ।
ह्री श्री ह्री श्री श्रीइच्छाइपाद ।
ह्रीं श्री ह्री श्रीं आईपाद ।
ह्रीं श्री ह्रीं श्री वीराइपाद ।
ह्रीं श्री ह्रीं श्री त्रिभुवनापाद ।
ह्रीं श्री ह्रीं श्री वराहरूपाइपाद ।
ह्रीं श्री ह्रीं श्री कृतयुगा चैव ।
तथा त्रेताद्वापरकलिमेव च ।

Hrīṁ Śrīṁ Hrīṁ Śrīṁ to the feet of the Koṅkaṇājā
Hrīṁ 3 to the feet of the Kalambājā
Hrīṁ 3 to the feet of the Maṅgalajā
Hrīṁ 3 to the feet of the Siddhājā
Hrīṁ 3 to the feet of the Vacchājā
Hrīṁ 3 to the feet of the Śivājā
Hrīṁ 3 to the feet of the Śrī Icchājā
Hrīṁ 3 to the feet of the Āryajā
Hrīṁ 3 to the feet of the Vīrājā
Hrīṁ 3 to the feet of the Tribhuvanājā
Hrīṁ 3 to the feet of the Varāharūpājā
Hrīṁ 3 to the feet of the Krita Yugājā (and similarly with the Treta, Dvāpara and Kali Yugas).

चतुर्युगेषु देवेशि क्षत्रजा सिद्धिपूजिता ॥ १८ ॥
ह्री श्रीं पादान्तु आदौ तु तथा नाममुदीरयेत् ।
क्षत्रजा कथिता देवि पीठजा[ः] कथयामि ते ॥ १९ ॥

Deveśi, these are the Kṣetrajās, worshipped in the 4 Yugas by the Siddhas. At first one should pronounce Hrīṁ Śrīṁ and then say the name. The Kṣetrajā have been declared. Now I speak to You of the Pīṭhajās. 18-19

प्रथमं पीठमुत्पन्नं कामाख्यानाम सुव्रते ।
उपपीठस्थिता सप्त देवीनां सिद्ध-आलयम् ॥ २० ॥
पुनः पीठं द्वितीयन्तु संज्ञा पूर्णगिरि प्रिये ।
ओडियान महापीठमुपपीठसमन्वितम् ॥ २१ ॥
अर्वुदमर्द्धंपीठन्तु उपपीठसमन्वित[म्] ।
पीठोपपीठसन्दोहं क्षत्रोपक्षत्रमेव च ।
पीठाद्यादेवतानां च शृणु पूजाविधिं प्रिये ॥ २२ ॥

The first pīṭha to have arisen is called Kāmākhyā. There are seven lesser pīṭhas of Devi, the dwelling places of Siddhas. The second pīṭha is known as Pūrṇagiri. Oḍḍiyāna is a Mahāpīṭha, and has lesser pīṭhas associated with it. Arvudama is a pīṭha with lesser pīṭhas. There are pīṭhas, upapīṭhas, sandohas, kṣetras and upakṣetras. Dearest ! now listen to the pūja rule of the pīṭha-divinities. 20-22

ह्रीं श्रीं ह्रीं श्रीं महालक्ष्माइ पाद ।
ह्रीं श्रीं ह्रीं श्रीं कुसुमानङ्गाइ पाद ।
ह्रीं श्रीं ह्रीं श्रीं शुक्लाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं प्रलम्बाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं पुलिन्दाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं शवराइपाद ।
ह्रीं श्रीं ह्रीं श्रीं कृष्णाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं लच्छाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं नन्दाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं भद्राइपाद ।
ह्रीं श्रीं ह्रीं श्रीं कलम्बाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं चम्पाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं धवलाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं हिडिम्बाइपाद ।
ह्रीं श्रीं ह्रीं श्रीं महामायाइपाद ।

Hrīṁ 3 to the feet of Mahālaksmājā

Hrīṁ 3 to the feet of Kusumānaṅgājā
Hrīṁ 3 to the feet of Śuklājā
Hrīṁ 3 to the feet of Pralambājā
Hrīṁ 3 to the feet of Pulindājā
Hrīṁ 3 to the feet of Śabarājā
Hrīṁ 3 to the feet of Kṛṣṇājā
Hrīṁ 3 to the feet Lacchājā
Hrīṁ 3 to the feet of Nandājā
Hrīṁ 3 to the feet of of Bhadrājā
Hrīṁ 3 to the feet of Kalambājā
Hrīṁ 3 to the feet of Campājā
Hrīṁ 3 to the feet of Dhavalājā
Hrīṁ 3 to the feet of Hiḍimbājā
Hrīṁ 3 to the feet of Mahāmāyājā

पीठोपपीठसन्दोहे ये जाता वरयोगिनी ।
एतैस्तु पूजिता भद्रे सर्वे सिध्यन्ति मातराः ॥ २३ ॥
योगाभ्यासेन ये सिद्धा मन्त्राणामाराधनैन तु ।
योगेन योगजा माता मन्त्रेण मन्त्रजा प्रिये ॥ २४ ॥

Boongiving Yoginī, these all originate in pīṭhas, upapīṭhas and sandohas ! Worshipping these, the Mothers accomplish all. Whichsoever Siddha practices yoga and mantras successfully gives birth to the Yogajā Mothers; the Mantrajā Mothers arise from his mantras. 23-24

सहजा मातरा देव्या रूद्रयुद्धेर्महाबलाः ।
भक्षितं तु चरु दिव्यं सप्तजन्मान्तिकं पशुम् ॥ २५ ॥
तेषां गर्भे प्रसूतानां निर्यासप्राशितेन च ।
गर्भ जातेन दवेशि गर्भं जानन्ति आत्मनः ॥ २६ ॥
ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ।
वाराही वज्रहस्ता च तथा योगेश्वरीति च ॥ २७ ॥
अघोरेशी च विख्याता मातर्या व्यापकाः स्मृताः [:] ।
तथान्या द्वारपालिन्या तैस्तु संव्यापितञ्जगत् ॥ २८ ॥

The Sahajā Mothers of Devi are very powerful and terrifying, red, beautiful, causing even a paśu to become celestial. These give birth to beings, and cause creation and parturition in the womb. (They are) Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Vajrahastā, Yogeśvarī and Aghoreśī. The famous Mātṛkās emanated from Devi, it is said. Then there are other Door Protectresses who have caused the whole cosmos to exist. 25-28

पञ्चजातक्रमे चान्या नगरे ग्रामेषु सर्वशः ।
सर्वास्तां पूजयेन्नित्यं गुरुसिद्धसमन्वितास् ॥ २६ ॥

In small communities, in towns, in hamlets, always and everywhere, one should worship them— together with their respective Guru Siddhas. 29

ग्रहा नागाश्च देवाश्च योगिन्यः सिद्धमेव च ।
पूजितां पूजयन्त्येते निर्द्वंहं त्यपमानिताः [?] ।
कुलाष्टकं प्रवक्ष्यामि अष्टाष्टकविधि प्रिये ॥ ३० ॥

Planets, Nāgas, Devas, Yoginīs, Siddhas—all worshipped beings—themselves worship the eight Kulas. Now I will declare the eight types with their eight modifications. 30

ह्रीं आ ह्रीं ह्रीं इं ह्रीं ह्रीं ऊं ह्रीं ह्रीं ॠ ह्रीं
ह्रीं लृ ह्रीं ह्रीं ऐं ह्रीं ह्रीं ॐ ह्रीं ह्रीं ह्रीं अः ह्रीं
प्रथमन्तु इमं देवि शृणु विद्यायमष्टकम् ।
ह्रीं क्षः ह्रीं लः ह्रीं हः ह्रीं सः
ह्रीं षः ह्रीं शः ह्रीं व ह्रीं र
विद्यापदाष्टकाख्यातम् । ह्रीं क्ल ह्रीं एतत् कौलिकं भैरवि ।
अष्टधा तु लिखेद्विद्या प्रथमाष्टकभेदितम् ।
यथा एतत् तथा सर्वं ज्ञातव्या योगिनीक्रमम् ॥ ३१ ॥

Hrīṁ Ā Hrīṁ Hrīṁ Iṁ Hrīṁ Hrīṁ Ūṁ Hrīṁ Hrīṁ Ṛṁ Hrīṁ Hrīṁ Lṛṁ Hrīṁ Hrīṁ Aiṁ Hrīṁ Hrīṁ Oṁ Hrīṁ Hrīṁ Hrīṁ Aḥ Hrīṁ. This is the first Devi. Now listen

to the eight Vidyās : Hrīṁ Kṣaḥ Hrīṁ Laḥ Hrīṁ Haḥ Hrīṁ Saḥ Hrīṁ Ṣaḥ Hrīṁ Śaḥ Hrīṁ Va Hrīṁ Ra. The parts of the Vidyā are eightfold. Hrīṁ Klhrīṁ is Kaulika Bhairavi. One should combine the Vidyā eight ways. The first of the eight has been spoken of. Just as this has been formed by combination, so all the Yoginīs should be considered as combining in the same kind of way. 31

अष्टाष्टकं विधानेन चतुःषष्टि यथाक्रमम् ।
योगिनीमेलकं चक्रं अणिमादिगुणाष्टकम् ॥ ३२ ॥
भवत्येव न सन्देहो ध्यानपूजारतस्य च ।

Multiplying eight with eight makes the sixtyfour Yoginīs according to their due order. The first Cakra gives the power of being one with the Yoginīs, and having the power of minuteness and the other of the 8 siddhis—from accomplishment in its meditation and sādhana. Of this there is no doubt whatsoever. 32-32½

द्वितीयन्तु महाचक्रं सर्वाकृष्टिप्रवर्त्तकम् ॥ ३३ ॥
पशुग्रहणमावेशं पूजाध्यानरतस्य च ।

From pūja and dhyāna in the second Cakra, one gains the power of all-attraction, and the ability to project, to break things at a distance, and to subjugate. 33-33½

तृतीयन्तु महाचक्रं परकायप्रवेशनम् ॥ ३४ ॥
अतीतानागतश्चैव अभ्यासाद्भवते प्रिये ।
लभत्येव न सन्देहो विविधं यत् समीहितम् ॥ ३५ ॥

Whosoever repeatedly practises the mothod of the third great Cakra may subtly enter another's body, and is able to see into the future. 34-35

चतुर्थं शान्तिकचक्रं भुक्तिमुक्तिप्रदं शुभम् ।
पूजयित्वा इमं चक्रं यावद् ध्यानं प्रयुञ्जति ॥ ३६ ॥
क्षणेन भवते स्तोभो मुद्राबन्धत्यनेकधा ।
भाषास्तु विविधाकारा अश्रुतानि श्रुतानि च ॥ ३७ ॥

The fourth Cakra is the wonderful giver of the powers of pacifying, liberation and enjoyment. If one worships this Cakra using its meditation image, one is able to instantly paralyse with one gesture, and gain the power of invisibility and penetration into the meaning of speech, whether near or far. 36-37

उच्चरेदङ्गमयं शास्त्रं मन्त्रजालानि श्रूयते ।
स्वयमेवात्मनात्मने श्रूयते चात्मनात्मनि ॥ ३८ ॥
षण्मासाद् भवते सिद्धिमनिशी[?] योगिनीप्रिये ।
वलीपलितनिर्मुक्तः कामदेवो द्वितीयकः ॥ ३९ ॥

Whosoever should pronounce this limb (of Mantra) Śāstra has the power of netting with a mantra, it is said. He can become one with all beings by his own power. After six months he becomes all accomplished, O Beloved One of the Yoginīs ! He is freed from the power of time, and becomes like a second Kāmadeva. 38-39

पञ्चमन्तु महाचक्रं ध्यानपूजाक्रमेण तु ।
वाय्वादेर्नाशयेद्वाचा मूकवत् तिष्ठते तु सः ॥ ४० ॥

By meditating and doing sādhana in the fifth great Cakra he is able to speak like a Ṛṣi, to move like the wind, and to paralyse speech. 40

षष्ठं चैव महाचक्रं धर्मार्थकाममोक्षदम् ।
सप्तमश्चक्रं देवेशि सैन्यस्तम्भकरं परम् ॥ ४१ ॥
स्तोभावेशादिकं चक्रं संसारबन्धमोचकम् ।
दूराच्च दर्शनं तस्मिन् पूजाध्यानरतस्य तु ॥ ४२ ॥

The sixth Cakra gives Dharma, Artha, Kāma and Mokṣa. Whosoever, for a lengthy period, does meditation and sādhanā in the seventh Cakra has the power to enslave, the ability to paralyse and to subjugate and so forth, and is free of the fetters of Saṁsāra. 41-42

अष्टमं चक्रमुद्दिष्टं इच्छासिद्धिप्रवर्त्तकम् ।

मारणोच्चाटनं भद्रे स्तम्भमोहादिकं प्रिये ॥ ४३ ॥
वदनोतिष्ठमहाचक्रं कुलभक्त्यामधिष्ठितम् ।
अष्टाष्टकविधानन्तु ज्ञात्वा सिध्यति नान्यथा ॥ ४४ ॥

The eighth Cakra is the setter in motion of Icchā-Siddhi, allowing one to cause death and to drive away, or the powers of paralysis and delusion. Whosoever is established in the great Cakra is beloved of the Kulas. Only having known this sixtyfour fold-rule do they bestow siddhi, and not otherwise. 43-44

तत्तेषां गूढसद्भावं चतुःषष्टियोगिनीक्रमम् ।
निःसन्दिग्धं मया प्रोक्तं हि भक्तियुक्त्यावधारय ॥ ४५ ॥

The secret order of these sixtyfour Yoginīs is thus declared by Me in the clearest of terms and you should remember it with devotion. 45

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते
चन्द्रद्वीपविनिर्गते अष्टमः पटलः ॥

नवमः पटलः

भैरव उवाच—

गुरुपंक्ति प्रवक्ष्यामि सिद्धपंक्ति सुलोचने ।
योगिनीपंक्तिविन्यासं कथयामि तव प्रिये ॥ १ ॥
सर्वसिद्धियोगिनीनां खेचरीं सर्वमातरीम् ।
सर्वभूचरीसर्वगोचरयोगिनीनां सर्वक्षत्रकम् ॥ २ ॥
सर्वमन्त्रजाः सर्वयोगजाः सर्वपीठजाः ।
सर्वसहजाः सर्वकुलजा सर्वद्वारपालिकाः ॥ ३ ॥
सर्वगर्भजाः कृते च द्वापरे त्रेते कलियुगे महातपे ।
चतुर्युगविभागेन योगिनीसिद्धिपूजिताः ॥
गुह्यानां परमं गुह्यन्तव भक्त्या प्रकाशितम् ॥ ४ ॥

Bhairava said— O Beauteous Eyed One ! now I will speak to You of both Guru and Siddha. I speak to You of the placing of the Yoginī line, of all Siddhas and Yoginīs, the Khecarī, all the Mothers, all the Bhūcarī, of the Gocarī Yoginīs, and of all those belonging to Kṣetras, and those arising from Mantra, Yoga and Pīṭhas.

I will speak of the Sahajā and Kulajā, and of all the Door Protectresses, as well as those born of the womb in Krita, Dvāpara, Treta and Kali Yugas.

I will speak of the Yoginī Siddhis worshipped in each part of the four Yugas, Of all secrets this is the highest and most supreme secret, revealed to You from love. 1-4

देव्युवाच—

सुदग्धमग्निना देहम् अद्य निर्वापितं परम् ।
तव प्रसादात् कौलेश ज्ञातोऽहम् ज्ञाननिर्णयम् ।
साम्प्रतं श्रोतुमिच्छामि गुरुभ्यः सिद्धपूजनम् ॥ ५ ॥

Devi said—My body, burnt by love-fever, is now cooled. O Kauleśa ! by Your Grace I have come to know the elements of real knowledge. Now I would like to hear of the sādhana of the Siddha Guru. 5

भैरव उवाच—

गुरुसिद्धिविधे देवि शृणु त्वं कुलभाविनि ।

श्रीविश्वपादान् [श्री] विचित्रपादान् श्रीश्वेतपादान् । श्रीभट्टपादान् । श्रीमच्छेन्द्रपादान् । श्रीबृहीषपादान् । श्रीविन्ध्यपादान् । श्रीशबरपादान् । श्रीमहेन्द्रपादान् । श्रीचन्द्रपादान् । श्रीहिडिनिपादान् । श्रीसमुद्रपादान् । श्रीलवणपादान् । श्रीडुम्बरपादान् । श्रीदेणेपादान् । श्रीधीवरपादान् । श्रीसिंहलपादान् । [श्री]ओगिनीपादान् गुरु परमगुरु परमेष्ठ्य पूज्य महापूज्य लाकिनी डाकिनी शाकिनी काकिनी याकिनी—

ह्रींकारमादितः कृत्वा श्रीकारं चैतदनन्तरम् ।
अक्षरद्वयविन्यासमन्यन्तेषु प्रदापयेत् ॥ ६ ॥

Bhairava said—Devi, very self of Kula ! now listen to the rules relating to the Siddha Gurus one should worship : Śrī Viśva Pāda, Śrī Vicitra Pāda, Śrī Śveta Pāda, Śrī Bhaṭṭa Pāda, Śrī Macchendra Pāda, Śrī Brihīṣa Pāda, Śrī Vindhya Pāda, Śrī Śabara Pāda, Śrī Mahendra Pāda, Śrī Candra Pāda, Śrī Hiḍini Pāda, Śrī Samudra Pāda, Śrī Lavaṇa Pāda, Śrī Dumbara Pāda, Śrī Deva Pāda, Śrī Dhīvara Pāda, Śrī Siṁhala Pāda, Śrī Oginī Pāda, Guru, Guru's Guru, Highest Guru.

One should worship the great Lākinī, Ḍākinī, Śākinī, Kākinī and Yākinī. After saying Hrīṁ first, one should say Hrīṁ last. One should place these two syllables in front of each. 6

एतत् सिद्धाश्च योगिन्या अस्मिन् सिद्धाः कुलागमे ।
अनेन सदृशं ज्ञानं न भूयो न भविष्यति ॥ ७ ॥

It is impossible to speak of anything as great as this

knowledge of perfection from the Yoginīs in this Siddha Kulāgama ! 7

कलियुगे महाघोरे रौरवेऽत्यन्तभीषणे ।
सञ्जाताः षोडश सिद्धा अस्मिन् कौले सुलोचने ।
कृते च द्वापरे त्रेते सिद्धायै वीरवन्दिताः ।
तेषां नामविधि वक्ष्ये शृणु त्वं वरलोचने ॥ ८ ॥

In the greatly fearful and terrible Raurava Hell of the Kali Yuga were born sixteen Siddhas, who become initiated in Kaula. O Vīravanditā ! I speak of the names of the Siddhas in the Krita, Dvāpara and Treta Yugas. Listen ! Beauteous Eyed One : 8

मृष्णिपादाः । अवतारपादाः । सूर्यपादाः । द्युतिपादाः । ओमपादाः । व्याघ्रपादाः । हरिणिपादाः । पञ्चशिखिपादाः । कोमलपादाः । लम्बोदरपादाः ।

एते पूर्वमहासिद्धाः कुलकौलावतारकाः ।
चतुर्युगेति देवेश स्वतन्त्र-कुलचोदका [ः] ॥ ९ ॥

Mṛṣṇi Pāda, Avatāra Pāda, Surya Pāda, Dyuti Pāda, Om Pāda, Vyāghra Pāda, Hariṇi Pāda, Pañca Śikhi Pāda, Komala Pāda, Lambodara Pāda. These Mahā Siddhas just spoken of are the Kula Kaula avatārs, Deveśi ! in the four yugas each independently declared the path of the Kulas. 9

अस्य ज्ञानप्रभावेण बहवः सिध्यन्ति मानवाः ।
दशकोटिप्रमाणन्तु इ[द]म् कौलं परोद्भवम् ॥ १० ॥
सारात्सारतरं भद्रे महाकौलस्य शोभने ।

Meditating on them, various things are accomplished. The mighty origin of this Kaula (path) is of limitless extent ! It is the core of the quintessence of Mahā Kaula, O beautiful One ! **10-10½**

इच्छाख्या योगिनी सिद्धमायान्तं पर-इच्छया ॥ ११ ॥
खेचरीणां पुनः पश्चादिच्छया प्रकटीकृतम् ।

मातराणां पुनर्देवि खेचरैः कथितं प्रिये ॥ १२ ॥
मातराणि गमिष्यन्ति भूचरीणां कुलेश्वरि ।
भूचरीणां सुभक्षाणां भूचरी कथितं प्रिये ॥ १३ ॥

Called Icchā Yoginī by the Siddhas with their supreme free wills, it was revealed afterwards by Icchā to the Khecarī, and then once again spoken of by the Khecarī to the Little Mothers. The Mothers revealed this to the Bhūcarī, O Kuleśvari ! 11-13

योगिनीनां कुले जातौ लभते कौलिकी स्फुटम् ।
चतुरशोति सहस्रेषु योनियन्त्रेषु पीडिताः ॥ १४ ॥
पुण्यात्मानं कुलाश्चर्यं पश्चाज् ज्ञानमिमां लभेत् ।
भुक्तिमुक्तिमहासिद्धिः योगिनीनां प्रियो भवेत् ॥ १५ ॥

Afterwards, a person initiated in Kula comes to understand it from the Kaulikī Yoginīs. Even if one has sins from being born 400,000 times, one obtains merit in Kaulācāra, and, gaining this knowledge, becomes a Mahā Siddha of liberation and enjoyment, beloved of the Yoginīs. 14-15

इति ज्ञाननिर्णितियोगिणीमहाकौलम्महच्छ्रीमच्छघ्नपादावतारिते
चन्द्रद्वीपविनिर्गते नवमः पटलः ।

दशमः पटलः

देव्युवाच—

अद्य मे सफलं नाथ मम पिण्डं सुरेश्वर।
वह्निनावेष्टितात्मानमेकपादेन संस्थितम् ॥ १ ॥

Devī said—Now, O Nātha, Lord of the Suras! speak to Me of the full effect of the Piṇḍa, the one self surrounded and situated in Fire. 1

तत्तपः सफल मेऽद्य त्वया तुष्टेन भैरव।
ज्ञानस्य निर्णयन्देव अद्य मे प्रकटीकृतम् ॥ २ ॥
पुनः पृच्छामि कौलेश यथातथ्यं वद प्रभो।
अष्टाष्टकविभागन्तु परिज्ञातुमनन्तथा ॥ ३ ॥
अद्यापि संशयो नाथ तेषां चक्रं पृथक् पृथक्।
गुह्यस्थानं यथाचक्रं क्षिप्रं सिध्यति भैरव ॥ ४ ॥
स्थानध्यानफलन्तेषां संक्षेपं कथ्यते प्रभो।

Bhairava, if You are pleased with Me, tell Me of this Fire. Elements of knowledge have already been revealed to Me. O Kauleśa, once again I ask You! Speak O Lord! O Nātha, I have doubts relating to the sixtyfour places of boundless extent. Relate each Cakra to me separately. Lord Bhairava, relate to Me the secret situations of Cakras, and the full fruit of meditating in these places. 2-4½

भैरव उवाच—

साधु साधु महादेवि पृष्टोऽहं सुरदुर्लभम् ॥ ५ ॥
कथयामि न सन्देहो भक्तियुक्ता वरानने।

Bhairava said—Dearest Mahādevi! this which I am questioned about is difficult for even gods to obtain. Sweet Faced One, I will speak clearly of this through love for You. 5-5½

लां लीं लूं ऌं लुं लैं लौं लः। हां हीं हूं हृं हुं हैं हौं [हः]। सां सीं सूं सृं स्लं [सैं] सौं सः। षां षीं षूं षृं ष्लं षैं षौं षः। शां शीं शूं शृं श्लं शैं शौं शः। वां वीं वूं वृं व्लं वैं वौं वः। ह्लां ह्लीं ह्लुं ह्लृं ह्लैं ह्लौं ह्लः॥

Lāṁ Līṁ Lūṁ Lṛṁ Luṁ Laiṁ Lauṁ Laḥ
Hāṁ Hīṁ Hūṁ Hṛṁ Huṁ Haiṁ Hauṁ Haḥ
Sāṁ Sīṁ Sūṁ Sṛṁ Suṁ Saiṁ Sauṁ Saḥ
Ṣāṁ Ṣīṁ Ṣūṁ Ṣṛṁ Ṣuṁ Ṣaiṁ Ṣauṁ Ṣaḥ
Śāṁ Śīṁ Śūṁ Śṛṁ Śuṁ Śaiṁ Śauṁ Śaḥ
Vāṁ Vīṁ Vūṁ Vṛṁ Vuṁ Vaiṁ Vauṁ Vaḥ
Hlāṁ Hlīṁ Hlūṁ Hlṛṁ Hluṁ Hlaiṁ Hlauṁ Hlaḥ

क्षकारं ब्रह्मरन्ध्रस्थं लंकारन्तु ललाटयोः॥ ६॥
हकारन्तु भ्रुवोर्मध्ये सकारं वक्त्रमण्डले।
षकारं कण्ठदेशे तु शकारं हृदये तदा॥ ७॥
वकारं नाभिमध्ये तु ह्लकारं विसकन्दयो [:]।
स्थानचक्रास्तु सम्प्रोक्तास्तेषां ध्यानं शृणु प्रिये॥ ८॥

The letter Kṣa is in the Brahmarandhra, La in the forehead, Ha between the eyes, Sa in the mouth, Ṣa in the throat, Śa in the heart, Va in the navel, and Hla in the genitals. Dear One! listen to the collective meditation in these Cakra places. 6-8

शुद्धस्फटिकसङ्काशं ऊर्द्ध्वतेजसुनिर्मलम्।
अष्टारं पङ्कजं दिव्यं प्रथमाष्टकभूषितम्॥ ९॥
सर्वद्वन्द्वविनिर्मुक्तं क्रोधाग्रैः शून्यवर्जितम्।
अभ्यासात् समचित्तस्तु ग्रामधर्मञ्च वर्जयेत्॥ १०॥
अतीतानागतञ्चैव वर्त्तमानन्तथैव च।
दूराश्रवणविज्ञानं पादस्तोभन्तथा प्रिये॥ ११॥
पशुग्रहणमावेशं मृत्युनाशन्तथैव च।
अमरत्वन्तथा देवि समासात् परिवर्त्तनम्॥ १२॥
वाचा सिद्धिर्भवत्येवं किं कुर्वाणं जगत्प्रिये।
द्वितीयमष्टपत्रन्तु तेजध्यानसुदीपितम्॥ १३॥

आगमान्नाशयेन्मृत्युं पुरक्षोभादिकारकः ।

The first of the eight is a celestial eight petal lotus of pure crystal effulgence, a heavenly fire or flame, completely without stain, free from all duality, from the fires of cruelty, devoid even of nothingness. One should avoid perturbation and practise equipoise (Sama) consciousness. One may see even beyond the future, one with the endless circle of time, having knowledge of what is spoken at a distance, able to both grant boons and to paralyse, with the ability to seize and subjugate paśus, or to destroy or to kill them, immortal, always truthful, and in equipoise, becoming eloquent, a Siddha, and able to do anything. 9-13½

कुरुते बहुधा रूपं ध्यानैकगतचेतसः ॥ १४ ॥
मण्डलीकनरेन्द्राणां किं कुर्वाणो विधीयते ।
क्रुद्धस्तु संहरेत् सर्वं त्रैलोक्यं सचराचरम् ॥ १५ ॥
सृष्टिसंहारकर्त्तारं नित्याभ्यासरतः सदा ।

One should meditate on the second as having eight petals, as bright as a beautatiful pure flame. One conquers death and becomes the cause of great excitation. Meditating one-pointedly on this multifold form one becomes an emperor amongst kings, doing whatsoever one wills, and may destroy all in the three worlds, whether animate or inanimate—like Kruddha, the cause of both creation and dissolution, always engaged in love. 14-15½

तृतीयन्तु महाचक्रं नवतत्त्वप्रमोचकः ॥ १६ ॥
षण्मासादीप्सितं कामं ध्यात्वाधारन्तु तद्गुरुः ।
बलीपलितनाशन्तु सुदूराद्दर्शनन्तथा ॥ १७ ॥
बेधन्तु कुरुते देवि योजनानां शतैरपि ।
एकान्ते बहुधा रूपं कुरु ध्यानञ्च तत्परः ॥ १८ ॥

The third great Cakra is the deliverer from the nine

tattvas. After meditating on the Guru in that ādhāra for six months, one may achieve whatever is wished for, destroy old age, be able to see at a distance, able to obstruct, even if one hundred yojanas distant. In a lonely place one should meditate on that multifold form. 16-18

चतुर्थशान्तिकं चक्रं सुखप्रीतिविवर्द्धनम् ।
कुरुते अमरत्वं हि सतताभ्यासतत्परः ॥ १९ ॥
वाचयो कुरुते मृत्युं रोगाणान्तु जयं प्रिये ।
दिवसान्नाशनेनैव वयो मृत्युं गमिष्यते ॥ २० ॥
नाशयेदहो[रा]त्रेण एतच्चक्रमनुत्तमम् ।
सतताभ्यासयोगेन द्विरष्टवर्षाकृतिर्भवेत् ॥ २१ ॥

The fourth Cakra is the cause of peace, increasing happiness and pleasure. By always meditating on it, afterwards one becomes immortal, eloquent, victorious over death and disease. Practising it daily, one causes death to flee. By continual practise for a period of sixteen seasons on this great Cakra, one becomes able to destroy in a day and a night. 19-21

अष्टपत्रं महापद्मं पञ्चमं सुरसुन्दरि ।
धूम्रवर्णं सदा चिन्त्य त्रैलोक्यं चालयेत् प्रिये ॥ २२ ॥
वाचापहारं कुरुते सैन्यस्तम्भकरं परम् ।
षष्ठं तु चक्रं राजानमष्टपत्रसकर्णिकम् ॥ २३ ॥
तप्तचामीकरप्रभमिच्छासिद्धिप्रवर्त्तकम् ।

O Surasundari ! the fifth great Lotus has eight petals. One should always meditate on it as being of a smoky colour, then one may shake the three worlds. It causes eloquence and avoidance of untimely death, and allows one to both enslave and paralyse. 22-23½

अतीतानागतञ्चैव अणिमादिगुणाष्टकम् ॥ २४ ॥
ददते नात्र सन्देहो भक्तिध्यानप्रदीपितः ।
सप्तमन्तु महादेवि पूर्णचन्द्रप्रभं प्रिये ॥ २५ ॥

तद्गतन्तन्मनं भद्रे भुक्तिमुक्तिप्रदं शुभम् ।

If one should meditate devotedly on the sixth royal Cakra, fiery, with a pericarp of eight petals, as bright as liquid gold, the cause of Icchā Siddhi, it enables one to see into the future, giving Aṇimā and the other seven siddhis—of this there is no doubt. 24-25½

जरामृत्युविनाशश्च परदेहे प्रवेशनम् ॥ २६ ॥
किं कुर्वाणविधेयस्तु मण्डलीकनरोत्तम[:] ।

Dear Mahādevi ! the seventh is as bright as the Full Moon, auspicious, within the body, bestowing both enjoyment and liberation, destroying fever and death, enabling one to enter into another's body. What may not be done ? One becomes the best within a circle of people. 26-26½

अष्टमन्तु महाक्रं पत्राष्टकविभूषितम् ॥ २७ ॥
धर्मकामार्थमोक्षञ्च ददत्येव सुलोचने ।

Pretty-Eyed One ! the eighth great Cakra, adorned with eight petals, gives Dharma, Artha, Kāma and Mokṣa. 27-27½

रक्तध्याने सदावश्यं पीतस्तम्भकरं परम् ॥ २८ ॥
शुक्लमाध्यायन देवि स्फटिके मोक्षदायिकम् ।
कृष्णेन मारणं प्रोक्तं धूम्रमुच्चाटने सदा २९ ॥
गोक्षीरधारधवलं एतन्मृत्युञ्जयो हितम् ।
पुरः क्षोभन्ततस्तोभं कम्पपातादिकं चरेत् ॥ ३० ॥

When meditating (on the Cakras) as red, they always give subjugation; as yellow they cause paralsis; as pure crystal they give liberation; as black, death; as smoky they give the power to uproot. When meditating on them as being pure white, like cow's milk, this is Mṛtyuñjaya (Victory over Death). One may cause excitation, paralysis, trembling, fall from status and so forth. 28-30

अग्निज्वाला सुदीप्ताभं ध्यानं चैवाष्टमं सदा ।
एकैकस्य स्थितन्देवि एतद्ध्यानन्तु अष्टधा ॥ ३१ ॥
चापश्च कंचुकी देवि प्रणिपत्य मुहुर्मुहुः ।
अद्य मे सफलं जातम्महाकौलेषु भैरव ॥ ३२ ॥

One should always meditate in these eight Cakras on a beautiful bright flame of fiery brightness, placing it eight ways in each separate place. Willy nilly one becomes the Lord of Breath, able to cause excitement, and (one with) Kañcukī Devi Herself.

(Devi said—) Now, Bhairava ! I would like to know of creation in Mahākaulas. 31-32

इति ज्ञाननिर्णितियोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते
चन्द्रद्वीपविनिर्गते दशमः पटलः ॥

एकादशः पटलः

देव्युवाच—

कथयस्व महादेव चरुकाद्वैतलक्षणम् ।
सर्वशङ्काविनिर्मुक्तं निःशङ्कं सिध्यते ध्रुवम् ॥ १ ॥

Devi said—Mahādeva ! speak from Your inner self of the characteristics of non-duality and food. Freed from all these doubts one may certainly become liberated. 1

भैरव उवाच—

यत्त्वया पृच्छितं देवि लोकेऽस्मिन् क्रूरभीषणे ।
कथयामि निःसन्देहं सर्वशङ्काविमर्दकः ॥ २ ॥
अद्वैते नित्ययुक्तस्य तस्य सिद्धिः प्रजायते ।
द्वैतन्तु कारयेद्यस्तु आकृष्टो योगिभिस्तु सः ॥ ३ ॥
समयाद् भ्रष्टन्तु यो देवि स पशुर्नात्र संशयः ।
द्वैतभावं परित्यज्य अद्वैताचारभावितः ॥ ४ ॥

Bhairava said—That which You ask, Devi, I will speak of completely, freeing You from doubt. Whosoever is always non-dual knows success. Whosoever does things in a dualistic way is subject to the influence of yogis. Devi, he who has fallen from this simple method is a paśu, no doubt of it. One should abandon duality of thought, and inspire oneself with the path of unity. 2-4

पञ्चामृतं प्रवक्ष्यामि गुह्यानां गुह्यमुत्तमम् ।
ज्ञातव्यं कुलसमयं कुलपुत्रैर्विशेषतः ॥ ५ ॥
साधकैः सिद्धिकामैस्तु तथान्यं कुलदेशिकैः ।
अनुष्ठितमिदं पूर्वं कुलसिद्धैः सुलोचने ॥ ६ ॥
एतज्ज्ञात्वा भवेत् सिद्धिर्मानसी योगिनीप्रिये ।
यदिच्छेत् कौलवी सिद्धिः प्राप्य पञ्चामृतं परम् ॥ ७ ॥

तदा सिध्यति योगिन्यां सिद्धिमेलापकं भवेत् ।

Now I reveal the five nectars, of all secrets the greatest secret. This should be known to one's Kula peers, to Kula children, to sādhakas, to those pursuing Kāmasiddhi, and to those living on Kula land. O Lovely Eyed One ! this was previously accomplished by the Kula Siddhas. If one becomes aware of this, one is a spiritually accomplished being, O One Beloved of the Yoginīs ! 5-7½

ददन्ते च तदा देवि चरुकं पञ्चभिर्युतम् ॥ ८ ॥
योगिनीभिः सकृद्दत्तं तत्क्षणात् तत्समो भवेत् ।
अथ वा प्राशयेज्ज्ञात्वा योगयुक्तस्तु कौलवित् ॥ ९ ॥
सिध्यते नात्र सन्देहो विघ्नजालविवर्ज्जितम् ।
योगिनीगणसामान्यामनः सुचिन्तितं भवेत् ॥ १० ॥

One may achieve success in whatever desire using these five nectars. Then one may gain siddhi, and become like the host of Yoginīs. O Devi ! they become gracious (lit. 'give'), if one should worship with an oblation of the five. After giving this (as offering), one immediately becomes equal to the Yoginīs. The knower of actions, knowing yoga, should effer in this manner. He becomes accomplished—of this there is no doubt—and free of all obstacles and impediments, like the host of Yoginīs, thinking clearly and simply. 8-10

विष्ठं धारामृतं शुक्रं रक्तमज्जाविमिश्रितम् ।
एतत् पञ्च पवित्राणि नित्यमेव कुलागमे ॥ ११ ॥

In Kaula Āgama the five pure and eternal (substances) are ashes, Wife's nectar, Śukra, Rakta, and Ghee, mixed together. 11

नित्यनैमित्तिकं देवि कर्त्तव्यं च प्रयत्नतः ।
गोमांसं गोघृतं रक्तं गोक्षीरञ्च दधिन्तथा ॥ १२ ॥

Devi ! one should carefully offer this in both daily

rites and those for fulfilling desire, offering also beef, cow's milk, curd and ghee. 12

नैमित्तिके इमं कुर्यात् सिद्धिकामे महोत्सुकः ।
निःशङ्को निर्विकल्पस्तु एतत् कुर्यात् कुलागमे ॥ १३ ॥

In rites to achieve desires, and in acts of Kāmasiddhi the great discharge is what one should do in Kaula Āgama —this is most certain and without doubt. 13

अन्यथा नैव सिध्यन्ति निर्मुक्तिस्तु मम प्रिये ।
पुनरन्यविशेषणं शृणुष्वैकाग्रमानसः ॥ १४ ॥
श्वानमार्जार-उष्ट्रश्च शृगालश्च हयन्तथा [?] ।
कूर्मकच्छवराहश्च मार्जारवककर्कटम् ॥ १५ ॥
शल्लाकी कुकुटश्चापि बहु[?]नानाकुलन्तथा ।
शेरकश्च मृगं वापि महिषं गण्डकं तथा ॥ १६ ॥
अन्यानि यानि मच्छानि यथालाभं समाहरेत् ।
विज्ञानम्बलसामर्थ्यं सप्तजन्मान्तिकं पशु ॥ १७ ॥
येन तेन प्रकारेण आकृष्ट भक्षयेत् सदा ।

If done any other way, I give neither siddhi nor liberation. More specifically, listen concentratedly to the other offerings. One should offer and should eat dog, cat, camel, jackal, horse, turtle, tortoise, bear, cat (?), crab, porcupine, cuckoo and various other Kula substances, Śeraka (?), deer, buffalo, elephant, and other things, such as fish. 14-17½

पूजयेद् योगिनीवृन्दं भक्ष्यभोज्यादिभिः प्रिये ॥ १८ ॥
धारापानन्ततः कुर्याद् यदीच्छेच्चिरजीवितुम् ।
पिशितं त्रिविधं कुर्यात् पक्षाम्लमधुरन्तथा ॥ १९ ॥

One should be discriminating in this matter, else one becomes a paśu for a span of seven births. One should worship the host of Yoginīs, and should offer suitable things to eat. Dearest ! then one may eat anything. One should take wine and eat according to one's will, if long

life is wished for. Cake of three kinds should be offered, and various fruits and citrons. 18-19

देवतातर्पणार्थाय सुरा देया यथोचिता।
वृक्षजा मूलजा चैव पुष्पजा फलजापि वा ॥ २० ॥

According to rule, one shoul offer wine made from tree fruit, roots, or flowers, as oblation to the devatā. 20

पेष्टी माध्वी तथा गौण्डी दद्यान्नैमित्तिके प्रिये।
अद्वैतन्तु यथाख्यातं कर्त्तव्यं नान्यथा न हि ॥ २१ ॥
अद्वैताचारमासृत्य यदान्यश्चरति पापकृत्।
पतन्ति नरके घोरे अवीचिरौरवे तथा ॥ २२ ॥
अद्वैतं येन सन्त्यक्तं ममाभाष्यन्तु।?] तं पशुम्।
योगिनीगणमध्यस्थं स पशुः कीर्त्तितं कुले ॥ २३ ॥

In rites for specific desires, one should offer flesh, wine and sugar liquor. One should observe non-duality here, and never otherwise. Whover takes a path other than the non-dual has sinned. They fall into a terrible hell, and end in Raurava Hell. If a paśu should do as I have said in a non-dual manner, he is surrounded by the Yoginīs, and becomes renowned in Kula. 21-23

गुह्यं गुह्यतरं कुर्याद् गोपनीयं प्रयत्नतः।
जननीजारगर्भन्तु स्वपुत्रं गोपयेद्यथा ॥ २४ ॥

This is most secret, and should be concealed carefully, just as a son is hidden in his mother's womb. 24

अद्वैतं गोपयेन्नित्यं सुगोप्यमभ्यसेत् क्रमात्।
अणिमादिगुणैश्वर्यसिद्धिश्च मानसी भवेत् ॥ २५ ॥

One should carefully conceal this nondual way. Then one becomes like Kāmadeva, powerful, successful, the possessor of Aṇimā and the other siddhis. 25

स्वयं गुरुः स्वयं सिद्धः स्वयं शिष्यः स्वयं शिवः।
अज्ञानबन्धनाशेयं ज्ञानं ज्ञेयं विमोचनम् ॥ २६ ॥

The Guru is oneself. The Siddha is oneself. The pupil

is oneself. Śiva is oneself. Those fettered by ignorance know not of this, whilst he who does know is already free. 26

सुगन्धं पूतिगन्धञ्च नित्यं गृह्णाति निष्कलः ।
पद्मपत्रे यथा तोये तथा चैवं न लिप्यते ॥ २७ ॥
तद्वन्न लिप्यते योगी पुण्यपापैः सुरेश्वरि ।
ब्रह्महत्यादिकं पापम् अश्वमेधादिकं फलम् ॥ २८ ॥
सर्वतीर्थाभिषेकञ्च म्लेच्छादिस्पर्शनेन तु ।
एतैर्न गृह्यते योगी क्रियमाणैरपि स्फुटम् ॥ २९ ॥

One should perceive bad smells and fragrance as equal. Sureśvari, just as a lotus petal in water is unstained, so a yogi is unmarred by merit or sin. In one in whom this mental disposition has blossomed there is no dfference between Brahminicide or the Aśvamedha sacrifice, and no difference between bathing in all the tīrthas or contact with mlecchas. 27-29

समत्वं वीतरागत्वमुदासीनां ख-वृत्तिनाम् ।
निष्परिग्रहसन्तोषं द्वन्द्वयोगं न कारयेत् ॥ ३० ॥
कामक्रोधञ्च दम्भञ्च त्यजेल्लोभं शनैः शनैः ।
न चरुन्निन्दयेद्भद्रे समयाद्वैतमेव च॥ ३१ ॥

One dwells in the centre of the void, full of eqipoise (Sama), untouched by all, satisfied. One should never do dualistic yoga. One should not offer oblation (afflicted by) lust, cruelty, envy, greed or idleness, but should approach it in a simple non-dual way. 30-31

यस्मिन्निष्पद्यते पिण्डं रक्तशुक्रं पिबेत् सदा ।
सिद्धानां योगिनीनाञ्च इमञ्चरुम्प्रियं सदा ॥ ३२ ॥
शाकिनीनां प्रियं मासं देवीनाञ्च प्रियं शृणु ।
वुकपुष्पं शिवाम्बुञ्च रक्तशुक्रं सुरान्तथा ॥ ३३ ॥
ब्रह्मनिष्ठीवनाद्यञ्च सौरभ्यं पुष्पकादिकम् ।
गन्धं धूपञ्च गेयञ्च ताम्बूलं रक्तवाससम् ॥ ३४ ॥

One should always consume the rajas and the śukra.

Dearest ! this is the oblation of Siddhas and Yoginīs. One should offer flesh to Śākinīs and so forth. Dearest, now listen to the offering for Devis. One should offer buk flower, ash, rakta, śukra, wine, the wood of Brahma trees and so forth, flowers of all types, scent, incense, tāmbūla and red clothes. 32-34

रक्षाद्यं रक्तवर्णञ्च सिद्धानां देवता प्रिये ।
विज्ञानोन्मीलनम्भद्रे भवत्येवं नान्यसेवनात् ॥ ३५ ॥
शाकरं यत्र कुर्वीत जन्महीनवत्स्त्रियै ।
लौल्यार्थी चपला नित्यं कुलशास्त्रविडम्बकम् ॥ ३६ ॥

Siddhas and devatās become pleased with the colour red used in worship and given with knowledge. Whosoever gives only vegetarian food adds three more incarnations to himself. Greediness and unsteadiness always bring disgrace on Kula Śāstra. 35-36

स्वशक्तिदर्शनाद्रक्त स्पर्शनाद्भक्षणेन तु ।
कुलविज्ञानसंभोगात् षण्मासात् सिद्धिभाजनः ॥ ३७ ॥

Seeing and touching one's own Sakti's rajas, and through sexual enjoyment with Kula knowledge for six months, one is praised by the Siddhas. 37

आदिमन्त्रविनिर्मुक्तं शिवाम्बु ब्रह्ममेव च ।
प्राशयेत् तत् सदा कालं योगिनीमेलको भवेत् ॥ ३८ ॥
पादप्रक्षालनन्तेन नित्यं तत् तथैव च ।
मुखप्रक्षालनं नित्यं ब्रह्मणोर्द्धगतम्प्रिये ॥ ३९ ॥
कुण्डगोलोद्भवञ्चैव तिलकं कारयेत् सदा ।
अशीतिं नाशयेद्वातान् कुष्ठव्याधिन्तु नाशयेत् ॥ ४० ॥
मुच्यते सर्वरोगैश्च यथा सर्पस्य कंचुकम् ।
उदयार्कसमस्तेजन्नित्यं वै योगिनीप्रियम् ॥ ४१ ॥
त्रैलोक्यं वश्यतां याति ब्रह्मादयो दिवौकसः ।
चरुकाद्वैतमाचारं मन्त्रजैः [?] सह भोजनम् ॥ ४२ ॥

Dearest ! a Brahmin goes to heaven by endless washing

of the feet and mouth, whereas one who repeatedly makes a tilaka of kuṇḍa, gola or udbhava blood can destroy various ailments such as leprosy and smallpox, and is free from all disease in the same way that a serpent sloughs its skin. (Such an one) is brilliant as the rising sun, beloved of the Yoginīs, equal to the Absolute, the subduer of the three worlds, offering oblation according to the nondual path. 38-42

सर्वं समाचरेद् देवि इच्छाशक्तेरधिष्ठितम् ।
इच्छां विना न कुर्यात्तु बलात्कारेण तच्चरुम् ।
चरुकाद्वैतमाचारं कथितं ज्ञाननिर्णयम् ॥ ४३ ॥

Devi, one should do all stationed in Icchā Śakti, and not offer oblation unless it is according to Will. Oblation according to the nondual path has thus been declared in the Jñāna Nirṇaya (Tantra). 43

इति ज्ञाननिर्णितियोगिनीमहाकौलम्महच्छ्रीमच्छध्नपादावतारिते
चन्द्रद्वीपविनिर्गते एकादशः पटलः ।

द्वादशः पटलः

देव्युवाच—

रोमाञ्चकंचुका देवि हृष्टसन्तुष्टचेतसः ।
भक्ष्याणान्तु समुत्पन्नं पुनः पृच्छामि भैरव ॥ १ ॥
अद्याहं कुलसमयमद्याहं लक्षणान्वितम् ।
साम्प्रतं श्रोतुमिच्छामि पात्राणां चर्यलक्षणम् ॥ २ ॥

Devi said—I am enveloped by bliss, My mind is satisfied and thrilled because of enjoyment! O Bhairava, I question You further. Now I wish to know of the nature of the simple way of acting as a Kaula, and of the nature of vessels. 1-2

भैरव उवाच—

शृणु त्वं वीरचामुण्डे पात्राणां चर्यलक्षणम् ।
प्रथमं बालरूपेण द्वितीयम् उन्मत्तकाकृतिम् ॥ ३ ॥
तृतीयं राजरूपेण चतुर्थं कश्मलं प्रिये ।
स्वातन्त्रं पञ्चमं देवि षष्ठञ्च वीरनायकम् ॥ ४ ॥
गन्धर्वसप्तमन्नाम नग्नं चैवाष्टकं प्रिये ।
त्रिदण्डश्चैव देवेशस्तथान्यं वेदविक्रयम् ॥ ५ ॥

Bhairava said—O Vīracāmuṇḍā! listen to the characteristics of vessels and the way of acting. One may be like a child, a madman, a king, like one in a swoon, independent-minded, like a Lord Hero, like a Gandharva, or like a naked person, a tridaṇḍin, or like one who sells Veda for cash. 3-5

यां यान्तु कुरुते इच्छां तां ताञ्चैव व्रतं प्रिये ।
अकुलञ्च कुलं ज्ञात्वा कुलं देव्या सुभामिनि ॥ ६ ॥

Effulgent One! the way to be is to act howsoever one

wills, knowing both Akula and Devi's Kula. 6

भैरवं पूजितव्यश्च कुलैः सिद्धिसमन्वितम् ।
स्वगुरुं पूजयेन्नित्यं त्रिष्कालं भावितात्मनः ॥ ७ ॥
मनसा कर्मणा वाचा गुरुश्चैव स्वकं न तु ।
निवेदयेत् प्रयत्नेन भुक्तिमुक्तिजिगीषया ॥ ८ ॥
गुरुकौलागमे भक्ति अद्वैताचारभावितः ।
ईप्सितं तु व्रतं कुर्यादद्वैतेन समन्वितम् ॥ ९ ॥

One should worship Bhairava alongside with the Kulas and the Siddhas. One should always worship one's own Guru, the cause of one's own being, thrice. Whosoever wishes to obtain both enjoyment and liberation should carefully give to the Guru his own goods, his speech, his mind and his actions. In the nondual path of Kaula Āgama, devotion to Guru is the chief thing. Whatever one desires one may achieve through the nondual path. 7-9

देव्युवाच—

चर्याया लक्षणं देव प्रसादादवधारितम् ।
पुनः पृच्छामि देवेश पात्राणां लक्षणं शुभम् ॥ १० ॥

Devi said—Deva ! by Your grace You have revealed the characteristics of conduct. Deveśa ! once again I ask you about the best kind of vessels. 10

भैरव उवाच—

पात्राणां निर्णयं देवि शृणुष्वेकाग्रमानसः ।
मृन्मयं कूर्मजं देवि कांसजं ताम्रलोहजम् ॥ ११ ॥
हेमजं रौप्यजं वापि शुक्तिजं शङ्खजं प्रिये ।
कौलिकं तु वरारोहे तथान्यं काचसम्भवम् ॥ १२ ॥
शृङ्गोद्भवं सकाष्ठाद्यापाषाणसम्भवं प्रिये ।
विश्वामित्रकपालश्च सर्वपात्रोत्तमं प्रिये ॥ १३ ॥
तस्मिन् कृत्वा पिबेत् किञ्चिद्भक्ष्यञ्च भक्षयेद्यदि ।
पतिश्च पतितश्च तद्भवेच्चकोत्तमः [?] ॥ १४ ॥

ज्ञातव्यं पात्रमेतद्विशालं नारिकेलकम् ।
एतत्पात्रमलाभेन अन्यपात्रे पिबेत् सुराम् ॥ १५ ॥
पात्राणां लक्षणं देवि चर्यायाश्चैव लक्षणम् ।
कथितं देवि सद्भावं किमन्यं पृच्छसेऽधुना ॥ १६ ॥

Bhairava said—Devi ! listen one-pointedly to the nature of vessels. A Kaulika vessel may be made of clay, tortoise shell, bell metal, copper, iron, gold, silver, mother of pearl, conch shell, glass, horn, wood or stone.

Of all, the best is the skull of Viśvāmitra. After making this, if one should drink, enjoy and eat from it, one is the Lord, above the Lord, and even greater than this. One should only drink wine in this broad vessel resembling a coconut shell. Devi, the types of vessels and the way of acting have been spoken of. What else do you want to know ? 11-16

देव्युवाच—

अद्य मे सफलं जाता देवत्वं स्वरनायिक ।
तत्प्रसादेन देवेश ज्ञातव्यं ज्ञाननिर्णयम् ॥ १७ ॥

Devi said – Lord of Sound ! You have caused a divine state to exist in Me. Lord God ! by Your grace I have come to know the characteristics of knowledge. 17

इति ज्ञाननिर्णये श्रीयोगिनीकौलम्हच्छ्रीमछघ्नपादावतारिते
चर्यापात्रलक्षणो द्वादशः पटलः ॥

त्रयोदशः पटलः

भैरव उवाच—

मोक्षप्रत्ययसंवित्ति शृणु त्वं वीरनायिके ।
अधोर्द्धञ्च लभेज्जीवो ज्ञात्वा तं मुक्तिभोजनम् ॥ १ ॥
हंस हंस वदेन्नित्यं देहस्थावरजङ्गमे ।
श्रुत्वा तस्य पतिदिव्यं याति मोक्षवरं शुभम् ॥ २ ॥

Bhairava said—Lody of Heroes ! listen to the knowledge giving liberation. After knowing this, a jīva enjoys liberation both above and below. In the animate and inanimate one should always pronounce Haṁsā Haṁsa. After hearing this one becomes fortunate, a lord of heaven, obtaining the boon of liberation. 1-2

येन व्याप्तं च त्रैलोक्यं जगद् यस्मिन् व्यवस्थितम् ।
तं ज्ञात्वा गूढसद्भावं सर्वज्ञत्वम्प्रजायते ॥ ३ ॥
न तेन विना मुच्यन्ते व्यवहाराभ्र हि तद्विना ।
शुभाशुभं च सम्भोक्तं न तेन रहितं क्वचित् ॥ ४ ॥
न मनश्चित्तमालब्धं न पेयं धारणं प्रिये ।
उन्मनन्तु मनो यस्य तस्य मोक्षो भवन्तीह ॥ ५ ॥

The three worlds and the cosmos itself emanated from this great and steady thing. After knowing this great secret, one knows all. Only by this are people liberated, and actions are futile without it. 3-5

द्वादशान्ते यदा पश्येत् स्फूरन्तं मणिमालिका ।
तस्य मोक्षो भवेद्यस्तु पापपुण्यैर्न लिप्यते ॥ ६ ॥
देवयाने महायाने यस्य चित्तं सदा प्रिये ।
तस्य मोक्षो न सन्देहः पद्मपत्राम्बुबिन्दुवत् ॥ ७ ॥

Lacking this, one never knows what is auspicious or inauspicious. Without this there is neither mind nor citta,

nor can there be taste or meditation. They who know this are liberated from mind and non-mind. When one perceives this in the thousand-petal lotus, the garland of gems flowers. Whoever becomes like this is liberated, free from merit and demerit, is on the great path of divinity and always conscious—there is no doubt. This is the essence of liberation, the bindu in the centre of the lotus petals, no doubt of it. 6-7

इ गुदे इक्षु मेढ्रे इयौ नाभौ ॥ इमौ वक्त्रे ॥
इवौ दक्षिणनासा[यां] ॥ इलौ वामपुटे ॥ इरौ दक्षिणतः ॥
इडो दक्षिणकर्णः ॥ इशौ वाम कर्णः ॥
इह्रौ भ्रूमध्ये ॥ सं तं ललाटे ॥ सं अं वामकर्ण ॥
सः यं दक्षिणकर्णः ॥ सः पं वामचक्षुः ॥
सः ऋ दक्षिणचक्षुः ॥
वः तं वामनासिका ॥ सः पुं दक्षिणनासिका ॥
सः रूं वक्त्रम् ॥ सः यं नाभि ॥ सः षुँ मेढ्रः ॥
सः लं गुदे ॥

I is in the anus, i-kṣu in the penis, i-yau in the navel, i-mau in the mouth, i-vau in the right nostril, i-lau in the left cavity, i-rau in the right cavity, i-ḍo on the right ear, i-śau on the left ear, i-hrau on the brow, saṁ taṁ on the forehead, saṁ aṁ on the left ear, saḥ yaṁ on the right ear, saḥ paṁ on the left eye, saḥ ṛi on the right eye, vaḥ taṁ on the left nostril, saḥ puṁ on the right nostril, saḥ rūṁ on the mouth. saḥ yaṁ on the navel, saḥ ṣuṁ on the penis, and saḥ laṁ in the anus.

इदं न्यासक्रमन्देवि यस्य देहे प्रवर्त्तते ।
तस्य मोक्षो न सन्देहः परं संवित्तिपूर्वकम् ॥
पिण्डपाते यदा देवि कपालम्भिद्यते तदा ॥ ८ ॥

Devi, whoever knows this cycle of the order of placing

knows liberation, there is on doubt, and attains the supreme consciousness spoken of previously. Devi, when one meditates thus in one's skull, one becomes the Lord of the Piṇḍa. 8

इति ज्ञाननिर्णये योगिनीकौलमहच्छ्रीमच्छेन्द्रपादावतारिते
चन्द्रद्वीपविनिर्गते न्यासः त्रयोदशः पटलः ॥

चतुर्दशः पटलः

देव्युवाच—

मन्त्रजालविनिर्मुक्तम्प्राणायामविवर्जितम् ।
चक्रध्यानविनिर्मुक्तं सद्यः सिद्धिकरं परम् ॥ १ ॥
निर्गमं देहमध्ये तु संशयच्छित्तिकारकम् ।

Devi said—I have doubts in My mind as how to become free from time, instantly free from the Cakras, about the nature of the siddhis, the centre of the body, and leaving the body. 1-1½

शृणु त्वमद्भुतं देवि महदाश्चर्यकारकम् ॥ २ ॥
ब्रह्मा विष्णुः सुराः सर्वे क्लिश्यन्ते मन्दबुद्धयः ।
गन्धर्वाः किन्नरा यक्षा असुराश्च तपोधनाः ॥ ३ ॥
न तेषां कथितं देवि इमं कौलं परं प्रिये ।

(Bhairava said—) Devi, listen to the marvellous path which is the cause and bestower of greatness. Dearest! the path of supreme Kaula is not known to Brahmā, Viṣṇu, and all the gods, or to the slow-minded, Gandharvas, Kinnaras, Yakṣas, Asuras or ascetics. 2-3½

कुलभक्तिविहीने तु गुरुभक्तिविवर्जिते ॥ ४ ॥
न देयं कौलिकं सारं शिष्यैर्मन्दपरीक्षिते ।
वञ्चका कृपणा मूढा हीनानि सत्यनिन्दिते ॥ ५ ॥
न दद्यादनुग्रहा यस्या देवाग्नियतिद्वेषकाः ।
ये दद्यास्तु इमे शिष्या देशिको सिद्धिर्हीयते ॥ ६ ॥

One should never give the Kaulika essence to slow pupils, to those empty of devotion to Kulas or Guru, to the deluded, the pathetic, the foolish, those who are deficient or liars. One should never give this to enemies

of saints, gods or fire. Whosoever initiates these as pupils is destroyed physically. 4-6

गुर्वाज्ञाकारिणो नित्यं युक्तायुक्तपरीक्षकः।
धर्मे च रतये नित्यं क्रोधये शून्यवर्जितः ॥ ७ ॥
निश्चितनिस्पृहे गुप्ते निस्संशैकान्तवासिने।
देवाग्नियतियोगिन्या भक्त्या नित्यं प्रसन्नधीः ॥ ८ ॥
वरयेच्छिष्य कुर्वीत दृढभक्तिपरायणः।
सुपरीक्ष्य सदा तस्य यो दद्याच्चिरजीवितम् ॥ ९ ॥

One should only give it to the duly tested, who know Guru to be the origin of knowledge, dutiful and devoted, completely free from cruelty, steady, free from desire, discreet, confident, dressed well, charming, intelligent, always devoted to gods, fire, saints and Yoginīs. Whosoever causes such a pupil of steady devotion to be initiated becomes long-lived 7-9

द्वौभावसुप्रपञ्चात्मा कपटव्रतधारिणीः।
योगिनीनां च विद्विष्टे गुर्वाज्ञालोपकारकः ॥ १० ॥
न देयं कौलिकं ज्ञानं कामिने क्रोधिने तथा।
न शिवदूषके देवि निन्दके कुलभैरवे ॥ ११ ॥
सागररत्नसङ्घाते अमूल्यं भुवि विक्रयः।
सागरं रत्नसम्पूर्णमक्रेतुं यस्य सञ्चयः ॥ १२ ॥
न[द]द्यान्निन्दको देवि सप्ताहनि परेण हि।
इमं कौलं महादेवि सर्वकालस्य निर्णयम् ॥ १३ ॥
यस्य कौलागमे स्पर्द्धा ना ज्ञातुमीदृशं प्रिये।
सम्यग् ज्ञानवरं देवि सप्ता....न्नदापयेत् ॥ १४ ॥

One should never give Kaulika knowledge to the deceitful, the materialist, the breaker of vows, the enemy of Yoginīs, the violator of the Guru's knowledge, the lustful, the cruel, those who are blameworthy, or revile Śiva and Kula Bhairavi. 10-14

यत् क्रमं पृच्छितं देवि तत् क्रमं शृणु भाविनि।

प्रथमं मूलचक्रन्तु यदाभ्यभ्यसते प्रिये ॥ १५ ॥
तदा तु प्रत्ययं देवि महदाश्चर्यकारकः ।
प्रथमं कम्पमायाति धूननन्तु द्वितीयकम् ॥ १६ ॥
हस्तपादशिरःकम्पभाषाणि विविधानि च ।
मन्त्रमुद्रगणं सर्वं दुर्दुरप्लुत एव सः ॥ १७ ॥
भूमित्यागकवित्वञ्च अतीतानागतं तथा ।
कालस्य वञ्चनं देवि रूपस्य परिवर्त्तनम् ॥ १८ ॥
वलीपलितनाशश्च खेचरत्वं हि सुन्दरि ।

Bhāvini, Devi ! now listen to the sequence (of the Cakras) which You have asked of. When one steadily applies oneself to the first root Cakra, then this gives rise to great good fortune and dominion. Firstly one experiences a trembling, and secondly a tremor of hand, feet, head, speech and so forth. The person becomes completely immersed in mantra and mudrā, is able to leave the body, becomes poetic, and can see into the future. Devi ! he becomes free from time's delusion, and his body is continually regenerated. Sundari ! destroying all greyness and wrinkles he becomes Khecara, most certainly. 15-18½

अष्टौ च सिद्धिसम्प्राप्तिर्मूलकौलं वरानने ॥ १९ ॥
शृणु त्वमद्भुतं देवि आधारस्यैव निर्णयम् ।
देव्याश्चक्रोर्द्ध्वं देवेशि आधारश्चतुरंगुलम् ॥ २० ॥
तस्मिंश्चैव मनः कृत्वा शुचि भूत्वा तु पार्वति ।
कम्पस्तोभस्तथा भाषा मुद्रामुत्प्लवनन्तथा ॥ २१ ॥
अश्रुतानि तु शास्त्राणि मन्त्रमुद्रागणं महत् ।
भूत्यागं खेचरत्वञ्च वश्यमाकर्षणन्तथा ॥ २२ ॥

O Varānane ! applying (himself to the) root (Cakra) of the Kaulas, he obtains the eight siddhis. Listen, Devi, to the marvellous characteristics of another ādhara. Four

fingerbreadths above the root (centre) is the Devi Cakra. Pārvati, after becoming pure by applying oneself to this, one experiences a tremor and a shaking of the speech, and becomes immersed in mudrā. One becomes aware of Śāstras never previously heard, and of numerous mantras and mudrās. 19-22

जरापहरणं देवि मृत्युकालस्य वञ्चनम् ।
पातालं खेचरत्वञ्च अचिराद्भवति प्रिये ॥ २३ ॥
एतत्ते कथितं तुभ्यं आधारस्य [तु] लक्षणम् ।

One becomes Khecara, able to both subdue and attract, free from fever and the delusion of death and time. (One has the siddhi) pātāla, is Khecara, and long-lived. Thus the characteristics of the ādhāra have been declared to You. 23-23½

अथान्यं [सं]प्रवक्ष्यामि ब्रह्मग्रन्थिविनिर्णयम् ॥ २४ ॥
तस्मिंस्थाने मनः कृत्वा प्रहरैकेण भाविनि ।
कम्पस्तोभादिकं भद्रे भाषा चैव त्वनेकधा ॥ २५ ॥
दूराश्रवणं पुरक्षोभम् अतीतानागतन्तथा ।
कालस्य वञ्चनं देवि अमरश्च कवित्वता ॥ २६ ॥
अणिमादिगुणैश्वर्यं सिद्धिश्च मानसो भवेत् ।
एतत्ते कथितं देवि ब्रह्मग्रन्थिविनिर्णयम् ॥ २७ ॥

Now I will speak of the characteristics of the Brahma Granthi. Meditating successfully here for one instant, one experiences various effects such as vibration and tremor of the speech. One becomes clairaudient, able to shake cities, and see even beyond the future. Devi ! one becomes free of time's delusion, immortal, with the power of poesy. Having dominion over Aṇimā and the other siddhis, one becomes like a Kāmadeva. Devi ! these are the characteristics of the Brahma Granthi. 24-27

अतोर्द्ध्वं शृणु कल्याणि यथातथ्यं यशस्विनि ।
ऊर्द्ध्वं रोमाः प्रवर्त्तन्ते यस्मिंस्थाने तु त्र्यम्बके ॥ २८ ॥
ज्वलज्ज्योतिसमाकारा किञ्चिद्विद्युसमप्रभः ।
चिन्तयेत् सप्तरात्रन्तु प्रत्ययश्चोपजायते ॥ २९ ॥
कम्पस्तोभस्तथा भाषा मुद्रामुत्पतनन्तथा ।
पुरप्रवेशमावेशं वश्यमाकर्षणादिकम् ॥ ३० ॥
अतीतानागतञ्चैव दूराच्च दर्शनं तथा ।
वलीपलितनाशश्च रूपस्य परिवर्त्तनम् ॥ ३१ ॥
खेचरीणां च सामान्यो भवेदभ्यासतो रतः ।
एतत्ते कथितं देवि रोमकूपादि कौलिकम् ॥ ३२ ॥

O Beauteous Kalyāṇi ! now listen to that which is above. Above the hairs of the head revolves (a centre) similar to flaming light, effulgent and self-shining. One who meditates mentally (on this) for seven nights experiences tremor, vibration, becomes eloquent, shows signs of swooning. He becomes able to enter other bodies, to subdue and to attract. He becomes able to see at a distance, wrinkles and grey hairs are destroyed, and his body becomes self regenerating. Continually practising thus, he becomes equal to Khecari and skilled in love. Thus I have spoken to You of the Kaulika (centre) above the hairs of the head. 28-32

वृषणोत्थस्य कौलस्य कथितं तव सुव्रते ।
शृणु त्वं वरदे नित्यं वीराणां वीरमातरे ॥ ३३ ॥
वह्निकौलस्य योऽभ्यासं कथयामि च साम्प्रतम् ।
तस्मिंश्चित्तं स्थिरं कृत्वा क्षणार्द्धं यावत्तिष्ठति ॥ ३४ ॥

Suvrata, the nature of Vṛṣaṇottha Kula has been declared to You. Mother of Heroes, bestower of boons to Heroes, now listen carefully ! I speak of those who apply the Vahni Kaula. If one centres oneself steadily in

awareness for half an instant, one immediately becomes established in it. 33-34

स्तोभभाषादिमुद्राश्च भूमित्यागादिकारकम् ।
वश्यमाकर्षणं देवि जरामरणनाशनम् ॥ ३५ ॥
पुरप्रवेशमावेशं पुरक्षोभादिकारकम् ।
उत्तिष्ठ खड्गपातालं ध्रुवं सिध्यति कौलिके ॥ ३६ ॥
ईप्सितं कुरुते रूपं सतताभ्यासतत्परः ।

One is able to paralyse speech and so forth with one gesture, may leave the body, can subdue and attract, destroy fever and death, enter into other bodies and subjugate them, and is able to shake the world. Certainly one skilled in this Kaulika (path) has the powers of Uttiṣṭha, Khaḍga and Pātāla. One may assume whatever shape one desires through continual practice. 35-36½

पुनरन्यं प्रवक्ष्यामि कौलसद्भावमुत्तमम् ॥ ३७ ॥
हृदिस्थन्तु मनः कृत्वा तन्निष्ठं यावत्तिष्ठति ।
तावत् समाधिमायाति स्तोभावेशादिलक्षणम् ॥ ३८ ॥
भ्रमते अङ्गमङ्गानि हस्तपादशिरादिकम् ।
वर्णना स्फोटना वापि पुरक्षोभं वरप्रद्रे ॥ ३९ ॥

Once again I speak of another method, that of the ultimate Kaula Sadbhāva. After meditating intently in the heart, one is then established in it. Then one may obtain samādhi, may paralyse, subjugate and so forth, experiencing a vibration in hand, head, feet—indeed in the whole body. Boon Giver, one is able to clearly describe things, and shake cities. 37-39

गान्धर्वी किन्नरी वापि यक्षी पातालवासिनी ।
असुरी चैव देवेशि विद्याधरी सुलोचने ॥ ४० ॥

O Sulocane ! from repeated inward application one may sexually excite the Gandharvīs, Kinnarīs, Yakṣīs, the female occupants of Pātāla underworld, the Asuri, and

the Vidyādhari, there is no doubt of it. 40

क्षुभ्यते च न सन्देहो ह्यभ्यासात्तद्गतस्य तु ।
अतीतानागतञ्चैव दूराश्रवणमेव च ॥ ४१ ॥
पुरप्रवेशमावेशं मृत्युनाशं महातपे ।
योगिनीमेलकत्वञ्च अचिराद्भवति स्फुटम् ॥ ४२ ॥
एतत्ते कुलसद्भावं हृदिस्थं प्रकटीकृतम् ।
पुनराम्नायं वक्ष्यामि शृणु त्वं मकरध्वजे ॥ ४३ ॥

One obtains the very highest state, becomes clairaudient, able to enter cities and to subdue them, and to destroy death. One becomes merged and unified with the Yoginīs, and very long-lived. The revelation relating to the Kulasadbhāva, stationed in the heart, is completed. Now I will speak of another school. O Makaradhvaje ! listen carefully. 41-43

चित्तं कृत्वा प्रयत्नेन कण्ठकूपोद्भवं प्रिये ।
वदने शास्त्रसद्भावं स्वशक्त्या चोदितं प्रिये ॥ ४४ ॥
अतीतानागतञ्चैव वर्त्तमानन्तथैव च ।
न मृत्युर्भवते तस्य अक्षयो ह्यमरद्युतिः ॥ ४५ ॥
जराव्याधिविनिर्मुक्तं बलीपलितवर्जितम् ।
क्रुद्धन्तु चालयेद्देवि त्रैलोक्यसचराचरम् ॥ ४६ ॥

After strongly establishing consciousness in the well of the throat, one may declare and describe the true essence of the Śāstra, by means of one's own Śakti. One may see even beyond the future, and the endless circle of time and space, becoming free from death, strong, immortal, effulgent, liberated from fever and other ailments, free of physical decay. Like Kruddha, one is able to shake the three worlds and all therein, whether animate or inanimate. 44-46

न ब्रह्मा न च वा विष्णुर्न रुद्रा रुद्र एव च ।
यादृशो भवते सिद्धिस्सतताभ्यास एव च ॥ ४७ ॥

पदोत्तिष्ठमिदं कौलं नात्मानं ज्ञाननिर्णयम् ।
एतज् ज्ञानं वारं ज्ञानं स्वातन्त्रसिद्धिमानसी ॥ ४८ ॥
कथितं ज्ञानसद्भावं सुगोप्यं कण्ठसंस्थितम् ।
गृहीतव्यं प्रयत्नेन कौलवे सिद्धिमिच्छता ॥ ४९ ॥

Whosoever continually practises this method is equal not only to Brahmā, Viṣṇu or Rudra, but to all the three. This Kaula path of Pada Uttiṣṭha is knowledge relating to the non-self. This boon of knowledge permits one to become like the god of love, independent, and accomplished. O Kaula Devi, the true doctrine of knowledge is thus spoken of, stationed in the throat. One should apply it continually to achieve the wished for results. 47-49

अत ऊर्द्धेश्वरं गुह्यं सर्वव्याधिविमर्दकम् ।
रसना ऊर्द्धकं कृत्वा मनस्तस्मिन्निवेशयेत् ॥ ५० ॥
सतताभ्यासयेत्तत्तु मुहूर्तं नाशयेत् प्रिये ।
क्षणेन मुच्यते रोगैर्व्याधिमृत्युजरादिभिः ॥ ५१ ॥
नश्यते व्याधिसङ्घातं सिंहस्यैव यथा मृगाः ।
क्षणेन नश्यते व्याधिः कट्ुके कुष्ठनाशनम् ॥ ५२ ॥

Now the secret of Ūrdhveśvara (is revealed), destroying all illness. After forming the rasa above, one should sprinkle it over one's body. One who continually practises it is able to destroy things within a muhūrta, Dearest. In a moment one becomes liberated from disease, affliction, death and fever. The mass of illness is slain, just as deers are killed by a lion. 50-52

सुस्वादेन महादेवि बलीपलितनाशनम् ।
क्षीरस्वादेन मेधावि अमरो जायते नरः ॥ ५३ ॥
घृतस्वादोपमनं देवि स्वातन्त्रन्तु यथा भवेत् ।

In one instant an ailment, such as leprosy, is destroyed. Mahādevi ! by using the beautiful exudation (lit. 'perspiration') one may halt decay. A person comes to

be immortal by using the milk-exudation. Devi ! a person becomes completely independent employing the ghee like exudation. दध्यात्तु 53-53½

चित्तं दद्यान्तु चक्रेण नासे दद्यात् विजृम्भिका ॥ ५४ ॥
वाचा सिद्धिर्भवत्येव कामदेवोऽपरः प्रिये ।
देवकन्या सुराणाञ्च यक्षविद्याधरी भवेत् ॥ ५५ ॥
मृष्टादिखण्डखाद्याश्च लट्टुकशोकवर्त्तिका ।
दिव्यकन्या अनेकाश्च आकृष्य भुञ्जते प्रिये ॥ ५६ ॥

One should cause consciousness to reside in a Cakra via the nose. (i. e. By taking the breath on a flower from the nose, Tr). One may obtain the power of eloquence, becoming like Kāmadeva, attracting heavenly maidens, Devīs, Yakṣīs, and the Vidyādharīs. Offering sweetmeats, lit, wicks dipped in oil, sweet candies &c., saffron, and other foods, one may draw to oneself and enjoy many celestial maidens. 54-56

अणिमा लघिमा देवि ऊर्द्धरेताःप्रवर्त्तनम् ।
ऊर्द्धरेता भवेद् योगी न योगी करत [?] प्रिये ॥ ५७ ॥

Through the flow of the celestial semen one may attain Aṇimā, Laghimā, and the rest of the eight siddhis. Dearest ! one only becomes a yogi by employing this celestial semen. One who does otherwise is no yogi. 57

निष्ठीवनं न कर्त्तव्यं प्रसादादपि भाषिणि ।
दुर्लभन्तु इमं चक्रं नास्ति योगं इमम्परम् ॥ ५८ ॥
अत ऊर्द्धम्परं गुह्यं योगिनीकौलमुत्तमम् ।
अभ्यासे तु यदाभ्यस्त महदाश्चर्यकारकम् ॥ ५९ ॥

Sweet Speaker ! this heavenly secret of the Cakra is hard to obtain by continual application, but is bestowed by grace. It is the true yoga. Greater than this high secret is another secret, that of the great Yoginī Kaula. Through continual practise it is the source of the essence of the greatest mysticism. 58-59

अणिमादिगुणास्तस्मिन् दूरात् स दर्शनन्तथा ।
भवते नात्र सन्देहः सततभ्यासतत्पराः ॥ ६० ॥
मृतकोत्थापनं देवि परदेहप्रवेशनम् ।
प्रतिमाजल्पनन्तस्मि[न्] घटपाषाणस्फोटनम् ॥ ६१ ॥
पशुग्रहणमावेशं रूपादिपरिवर्त्तनम् ।
ब्रह्मविष्णुयमेन्द्राश्च वरुणो वायुरेव च ॥ ६२ ॥

Using this method one attains Aṇimā and the other siddhis, becoming able to see things which happen at a great distance. This occurs through continual and repeated application, there is no doubt of it. One may revivify the dead, penetrate into other bodies, make images speak, and can break pots and stones (at a distance). One may seize and subjugate paśus, and one's body continually regenerates. One becomes like Brahmā, Viṣṇu, Yama, Indra, Varuṇa and Vāyu. 60-62

स्वर्गाद्यासोमराजानं देहमध्ये वरानने ।
गन्धर्वाः किन्नरा यक्षा नागा विद्याधराः प्रिये ॥ ६३ ॥
विमानकोटिसन्तानाः सर्वाभरणभूषिताः ।
नक्षत्रतारकोपेतं ब्रह्माण्डपरिघट्टितम् ॥ ६४ ॥
पश्यते देहमध्यस्थं त्रैलोक्यं सचराचरम् ।
दर्शयेत् स्वकपिण्डं सततध्यानादनेकधा ॥ ६५ ॥
सहस्रकोटिभिर्देवि कर्त्ता हर्त्ता स्वयं शिवः ।
अभ्यासाद् ददते सिद्धिरष्टधा शास्त्रचोदिता ॥ ६६ ॥

O Varānane ! one rules in one's own body like the Moon in the heavens. The Gandharvas, Kinnaras, Yakṣas, Nāgas, Vidyādharas, the tens of millions of celestial chariots (stars), the planets, the macrocosm, all movement, the three worlds with their inhabitants—both animate and inanimate—these all are perceived as being within the body. By continual and repeated meditation one may perceive this internally. O Devi ! one's own self

becomes Śiva-like, able to create and to destroy ten thousand million things. From continuous practise it bestows the eight kinds of siddhi spoken of in the Śāstras. 63-66

पूज्यते सर्वसिद्धैश्च मम तुल्यं वरानने ।
सतः कौलमिदं देयं न देयं यस्य कस्यचित् ॥ ६७ ॥
गुरुकौलागमे भक्त्या देव्याः पूजारतः सदा ।
एतदोद्धरणं गोप्यं नित्यन्तु कृतनिश्चयः ॥ ६८ ॥

O Varānane ! one should only give this Kaula knowledge to the deserving, and to no-one else ! Becoming worshipped by all, one obtains all siddhis, and equal to Me. In the Guru Kaula Āgama one should always practice devotion to the Devi with sexual worship. One should always conceal this revelation carefully, without doubt. 67-68

अत ऊर्द्धं प्रवक्ष्यामि शृणु त्वं कुलभाविनि ।
ललाटवर्णराशिस्थं लक्षं कृत्य सुरार्चिते ॥ ६६ ॥
जल्पते बहुधा भाषा अङ्गस्य भ्रमणन्तथा ।
नादं प्रमुञ्चते देवि महावेगश्च जायते ॥ ७० ॥
ईप्सितं कुरुते रूपम् अभ्यासन्तत्परं प्रिये ।

Now I speak of something greater than that. Listen, Kula Bhāvini ! Fix one's attention on the forehead with the mass of letters. In many ways one becomes eloquent, experiencing trembling of the limbs. Nāda issues forth, and one feels a great breeze. Through continued application one may take whatever shape one desires. 69-70½

अत ऊर्द्धम्परं गुह्यं शृणु त्वञ्च परापरम् ॥ ७१ ॥
ललाटवर्णराशिस्थं ब्रह्मरन्ध्रस्य मध्यतः ।
अभ्यासात् सततं वीर ग्रामधर्मञ्च वर्जयेत् ॥ ७२ ॥
सृष्टिसंहारकर्त्तारो भवत्येव न संशयः ।
जरा मरणनिर्मुक्तो नित्यं वै योगिनीप्रिये ॥ ७३ ॥

ज्ञातमात्रेण [तु] देवि अभ्यासे मोक्षतां गतिः ।

Greater than this is a supreme secret, listen carefully. Meditate on the centre of the heap of letters in the brow. Continually practising the worship one may become an eternal hero, able to reject ordinary rules. O You Loved by Yoginīs, one becomes like the cause of both creation and dissolution, always free of fever and death. There is no doubt about it. Applying this method of knowledge, one becomes liberated. 71-73½

अत ऊर्द्धं प्रवक्ष्यामि रन्ध्रकौशलस्य निर्णयम् ॥ ७४ ॥
सततमभ्यसेत् प्राज्ञो व्याधिमृत्युर्न विद्यते ।
मम तुल्यबलो भूत्वा संहारसृष्टिकारम् ॥ ७५ ॥
स्वतन्त्रं क्रीडते भद्रे इच्छारूपी भवेद् यथा ।
विसर्जः कौलिकं देवि तस्मिंश्चित्ते स्थिरं सदा ॥ ७६ ॥

I speak now of the characteristics of skill in the fissures of the skull. Continually practising it, one becomes a knower, free of ailments and death. Having become My equal, one is the cause of both dissolution and creation. One plays in the full state of independence, having become one with Icchā. In this Kaulika path one is always steady, liberation itself. 74-76

शृण्वन्ति दूरतो देवि मननश्चावलोकनम् ।
कपालघट्टिका देवि निगूढं स्थापितं प्रिये ॥ ७७ ॥
एतदभ्यसतो देवि निष्क्रमेद्वाह्यतः सदा ।
मक्षिकामंक्षुणो वापि व्याघ्रसिंहगजस्तथा ॥ ७८ ॥
एतत्तु धारयेद्रूपं मनसा चिन्तितं प्रिये ।
एतत्तु कुलविज्ञानं पारम्पर्यक्रमागतम् ॥ ७९ ॥
मोक्षदं सारमेवं [च] ज्ञातव्यं वरवर्णिनि ।
तस्मात् सर्वं प्रयत्नेन ज्ञातव्यं कुललक्षणम् ॥ ८० ॥

Listen now to the ability enabling the mind to see at a distance. This is achieved by the secret place within the

skull. Continually applying it, one is able to leave one's body at will. One becomes free from injury, whether from insect, tiger, lion or elephant. Dearest ! one should meditate on the form repeatedly, according to the Kula knowledge of the genuine line of succession. One should be aware that this essence gives liberation. Therefore, by every effort, one should know the characteristics of the Kula. 77-80

घटपूर्णमिव कुम्भं कुड्यस्तम्भा इवाचलः ।
व्यापयित्वा स्थितो देव तद्वद् योगीनसोपमः[?] ॥ ८१ ॥

One becomes as calm as a full vessel, as steady as a strong wall. Becoming established in these methods one becomes equal to the Yoginīs. 81

अतोर्द्धं सम्प्रवक्ष्यामि शृणु त्वं वीरवन्दिते ।
न जलं चिन्तयेद्देवि न वह्निवायुराकाशम् ॥ ८२ ॥
नाधस्तादूर्द्धमध्यञ्च काष्ठवल्लोष्ट्रवत् प्रिये ।
मनस्य उन्मनीभावो यदा भवति सुन्दरि ॥ ८३ ॥

Now I speak of something greater even than this. Listen, O One Beloved of Vīras ! One should meditate on oneself as being neither water, fire, air, or æther; as not below and not above, not in the middle; as something which is not mineral, vegetable or animal, placing oneself in the Unmanī state of mind. 82-83

शून्यशून्यमनः कृत्वा निश्चिन्तो निश्चलस्थितिः ।
घटपटस्थितस्तम्भा ग्रामकूपादिकं बुधः ॥ ८४ ॥

Having meditated on oneself as void and non-void, free of thought, with no movement whatsoever, the wise man becomes (as deep as) a village well, steady and still. 84

भेरिशङ्खमृदङ्गैश्च वीणावंशनिनादितैः ।
ताड्यमानन्नबाध्यते जीवस्तन्मयतां गताः ॥ ८५ ॥

भूतं भव्यं भविष्यश्च अतीतानागतन्तथा ।
अक्षयो ह्यमरो भूत्वा कामदेवद्वितीयकः ॥ ८६ ॥
भेद्यमानो न जाये...वाड्यमानस्तु पन्नगैः ।
पुष्पवृष्टिपतन्तस्य पारिजातस्य सुन्दरि ॥ ८७ ॥

When the jīva is dissolved in this state, he hears inner sounds, such as that of a kettle-drum, a conch, a mṛdaṅga, a vīṇā, or a buzzing noise. One should always meditate on this, which is the highest state of all. One becomes imperishable, immortal, a second Kāmadeva. O Sundari ! one should remain unified.... ......then one obtains the shower of falling pārijāta flowers. 85-87

पूज्यते नागकन्याभिर्यथाहं हाटकेश्वरः ।
पञ्चस्रोतात्मकञ्चैव मोक्षार्थं चोदितो मया ॥ ८८ ॥
त्वद्भक्त्या निर्णयं देवि चोदितं कुलगोचरे ।
अतोर्द्धं कथ्यते देवि मुद्रानिर्णयलक्षणम् ॥ ८९ ॥

One becomes worshipped by Nāga maidens, just like Hāṭakeśvara. I have thus declared the matter relating to the five perceived sounds, giving liberation. Devi, the characteristics of the sphere of Kula have been related to You because of Your devotion. Devi, something greater is now spoken of, the characteristics of obstacles. 88-89

अनामा हृदये लग्ना मुद्रेयमीश्वरीप्रदा ।
द्वादशान्ते यदा पश्येत् स्फुरन्तम्मणिमालिका ॥ ९० ॥
अनामा नाम मुद्रेयं वपा [?] खेचरतां गतिम् ।
मुद्रितम्पञ्चमुद्राभिश्चैतन्यसहितं प्रिये ॥ ९१ ॥
भेदयेत्तत्कपाटञ्च अर्गलायासुसंस्थिता ।
पश्चाद्द्वादशान्तं यावच् शक्त्याचारेण भेदयेत् ॥ ९२ ॥

One should establish Anāmā in one's heart. In the dvādaśānta, visualise a blossoming, begemmed lotus. This point is called Anāmā, and has the nature of nothingness, enclosed within five seals of the nature of consciousness.

One should break through these bolted oblstacles, discriminating between the five and the dvādaśānta by the path of Śakti. 90-92

देव्या भूत्वा च योगिन्या मातृचक्रावशानुगा ।
लीयन्ते खेचरीचक्रे क्षोभयेत् परमामृतम् ॥ ९३ ॥
अमृतेन विना देवि अमरत्वं कथं प्रिये ।
अमृतं कौलसद्भावं शृणु कामकलात्मकम् ॥ ९४ ॥

After becoming unified with Devi and the Yoginīs, one dwells within and rules over the Mātṛkā Cakra. These dissolve in the Khecarī Cakra, and one may excite them using the ultimate nectar. O Devi, unless using nectar, how is it possible to be nectar ? (nectar = amṛta = immortal, Tr.) Nectar is the true path of Kula. Listen now to the essence of Kāmakalā. 93-94

सहजान्तस्थितन्तत्त्वं स्फुरन्तं मणि निर्मलम् ।
मुक्ताफलसमौपम्यं खद्योतसदृशं प्रिये ॥ ९५ ॥
तारकोल्लाससंकाशं प्रस्फुरन्तन्नभःस्थले ।
सित-रक्तश्च कृष्णश्च धूम्रपीतश्च रूपकम् ॥ ९६ ॥
..................सृष्टिसंहारकारकम् ।
उत्पत्तिप्रलयञ्चैव अकुल-कुल-वर्जितम् ॥ ९७ ॥
दिवायामभ्यसेद्देवि कृत्वादित्यन्तु दृष्टत [?] ।
स्वरूपं दृश्यते..................॥ ९८ ॥
....कुर्यात् प्रयत्नेन पररूपं न संशयः ।
क्षणेन कुरुते सृष्टिं संहारञ्च वरानने ॥ ९९ ॥
निशायामभ्यसेद्देवि उत्तुङ्गशतमीश्वरम् ।
कोदण्डद्वयमध्यस्त..................॥ १०० ॥

Blossoming within Sahaja is situated a tattva which is a pure gem, like a pearl or a firefly, as brilliant as a star, blossoming in the navel centre, with a white, red, black, purple and yellow form -- cause of both creation and dissolution, coming into being and dissolving into nothingness,

devoid of both Kula and Akula. Continually practi. sing, one may create a solar orb. One's own body is seen ....by concerted efforts one may create the supreme body, no doubt of it. O Varānane ! creation and dissolution occur in an instant. At night, one should worship Devi. In the centre of two sugar canes......... 95-100

एतन्ते परमं देवि येन सृष्टं चराचरः ।
अस्मिन्नेव लयं भद्रे समुद्रेण नदी यथा ॥ १०१ ॥

Within this is Supreme Devi, cause and Creatrix of both animate and inanimate. All dissolves in Her yoni nāḍi. 101

अनेन दृढमात्रेण पुण्यपापैर्नं लिप्यते ।
पिण्डमष्टप्रकारेण अष्टधातुपदं प्रिये ॥ १०२ ॥
अष्टधा रूपविज्ञानं रूपातीतन्तु चाष्टधा ।
अष्टाष्टविधिना चक्रं ज्ञातव्यं सिद्धिकारणम् ॥ १०३ ॥
कुललक्षं कुलाधारं नलिकावज्रसम्भवा ।

Using this stable doctrine one becomes attached to neither merit nor sin. Employing discrimination, one may achieve the sixtyfour-fold form. Using the sixtyfour-fold injunction one may come to know the Cakra which is the cause of siddhi. The knower of the supreme tattva on the path of Kulāyana, knowing the nature of Kula, and who is established in Kula, may cause sexual excitement from the Vajra reed. 102-103½

क्षोभश्च कुलयानश्च परतत्त्वविदः प्रिये ॥ १०४ ॥
अनुज्ञा गुरुसिद्धानां देवतानाञ्च भासिनि ।
क्षीराम्भे फेनसदृशं शीतलं चन्द्रसन्निभम् ॥ १०५ ॥
निमेषार्द्धं क्षोभमायाति वेला इव महोदधेः ।
मुच्यते ज्वरकुष्ठाद्यैर्व्याधिसंघैर्महातपे ॥ १०६ ॥

Asking leave to depart from Gurus, Siddhas and Devatās, one should cause the white Moon-like thing to slip

into the sea of milk. In half a moment, or even in a briefer period, one may cause agitation, becoming liberated from the great mass of fevers, ailments and disease. 104-106

इति ज्ञाननिर्णये श्रीयोगिनीकौलम्महच्छ्रीमच्छघ्नपादावतारिते चन्द्रद्वीप-विनिर्गते ध्यानयोगमुद्रा चतुर्द्दशः पटलः ॥

पञ्चदशः पटलः

देव्युवाच—

अद्य मे सफलं जन्म सफलं च तपस्तथा ।
देवत्वमद्य सफलं त्वत्प्रसादेन भैरव ॥ १ ॥
तपश्च सफलं मेऽद्य अद्य नेत्रोपशोभितम् ।
अद्याहं कृतकल्याणि ज्ञानदृष्टिकृतक्षमा ॥ २ ॥

Devi said—O Bhairava ! of Your grace speak to Me of the results of birth, and the method producing divinity. Relate to Me now the results of tapas. Speak of this knowledge to Me. My ears have been adorned with information relating to Mahākaula. Speak to Me now of the effulgent piṇḍa, consisting entirely of great knowledge, stationed in the heart. 1-2

अद्य मे भूषितो कर्णो महाकौलं श्रुतं मया ।
अद्य मे तेजपिण्डन्तु महाज्ञान हृदि स्थितम् ॥ ३ ॥
अद्य मे कुलशीलश्च अद्य मे रूपलक्षणम् ।
अद्य मे भ्रान्तिरुच्छिन्ना त्वत्प्रसादात् सुराधिप ॥ ४ ॥
विज्ञात्वा यन्मया पूर्वंन्न पृच्छामि पदे पदे ।
यत् किञ्चित् दृढसद्भावं तत् सर्वं कथयस्व मे ॥ ५ ॥
अनधीतं मया पूर्वन्तुष्टस्त्वं मे पुनः पुनः ।
चारणाकोटयः सप्त तन्मध्ये पृच्छितं इमम् ॥ ६ ॥
पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे ।
केनोपायेन वीरेश आत्मानं रक्षितं त्वया ।
तद्वस्तु कथ मे नाथ येनात्मरक्षितं त्वया ॥ ७ ॥

Talk to Me of the Kula mountain, and the characteristics of the body. Reveal to Me how one may wander at will—through Your grace O Devadeva. I ask of that which

has not been made known to Me before, each part separately. Reveal to Me all concerning the steady type of meditation. Previously You have contented Me, now I ask You to reveal that not yet discussed. The millions of creatures situated in the centre of the oceans............how did You save Yourself in that terrible destructive deluge in which dwelt(?) the animate and the inanimate—previously mentioned. O Nātha ! speak to Me of the method by which You protected Yourself. 3-7

भैरव उवाच—

साधु साधु महाज्ञानि न पृष्टं केनचिदिमे ।
अत्यन्तगहनं देवि सुगोप्यं रक्षितं मया ॥ ८ ॥

Bhairava said—O Mahājñāni ! this question not previously asked of Me is indeed well put ! My protection has a very inner meaning, one should conceal it. 8

मुण्डाधारैस्थित···नखाग्रे पश्य भैरवि ।
अस्थिचक्रस्य मध्यस्थं सर्वञ्चैव सुसंस्थितम् ॥ ९ ॥
सहजन्तु इ[मं]चक्रं वज्रनामातिकोद्भवम् ।
वज्रयोगप्रयोगेण वज्रवद्भवते नरः ॥ १० ॥

Visualise skulls placed on the tips of the nails. In a similar way one should visualise these in the centre of the bone Cakra (skeleton ? Tr). This Sahaja Cakra is known as the mighty Vajra. A man becomes Vajra by applying Vajra Yoga. 9-10

सप्तकोटिसहस्राणि पत्राणां केसरान्वितम् ।
अर्द्धकोटिगतं चक्रं सहस्रं कोटिजं शुभम् ॥ ११ ॥
त्रिगुणं वेष्टितं कृत्वा क्षीराधारे व्यवस्थित [:] ।
क्षीरादा····विप्लकारैः पूरयेत्तत्तनुं सदा ॥ १२ ॥
कर्णिकायां परं तत्त्वं अतसिपुष्पसन्निभम् ।
पञ्चारमष्टपत्रञ्च षोडशारं सुशोभनम् ॥ १३ ॥

षोडशारं त्रिलिख्यन्तु अन्तरालसमन्वितम् ।
अष्टारपद्मपत्रञ्च षोडशैकं वरानने ॥ १४ ॥

Above a beautiful Cakra with one thousand koṭi petals is another lotus with seven thousand million petals and filaments. Having encircled oneself thrice in this milk-lotus, one should cause the milk to drench the body. In its pericarp is the ultimate tattva, like an atasi blossom. Within it are five petals, eight petals, and a very beautiful lotus of sixteen petals. Within the sixteen petal lotus is a triangle. O Varānane ! on each of the sixteen petals is an eight petal lotus. 11-14

बिन्दुच्छिन्दश्च कर्त्तव्यं अन्तराल[म]पि सुव्रते ।
षोडशाक्षरभिन्नन्तु आत्मा वै प्राणसंयुतः ॥ १५ ॥
षोडशाक्षरभेदन्तु ऊर्द्धं चक्रे व्यवस्थितम् ।

Within this one should split the Bindu, dividing by the sixteen letters unified with the breath. Dividing thus with the sixteen letters, one becomes established in the upper Cakra. 15-15½

चतुष्कलं पुनर्देवि अन्यथा न कदाचन ॥ १६ ॥
आधारे च आत्मचक्रं.....तदूर्द्धगम् ।
कर्णिकायात्मनः कृत्वा ऊर्द्धचक्रेण प्लावयेत् ॥ १७ ॥
गोक्षीरविप्लूतैर्देवि प्लाव्यमानं सविप्लवैः ।
द्विरष्टवर्षमात्मानं अधश्चक्रे व्यवस्थितम् ॥ १८ ॥

Devi, one should do this four times, otherwise not at all. Visualise that the ātmā merges with this lotus. Having put one's ātmā into the circle of lotus petals, one should dissolve it in the upper Cakra. Devi, one should immerse the mind in this as one would immerse something in cow's milk 16-18

किञ्चिद्दर्शितवर्णाभं प्राणचक्रं सुलोचने ।
प्लावयेत् पूर्वचक्रेण पूर्णचन्द्रनिभं तनु ॥ १९ ॥

आनयेन्निश्चलीभूतम् अस्थिचक्रोद्भवेन तु ।
प्लावयित्वा जगत् सर्वं त्रयचक्रं समभ्यसेत् ॥ २० ॥

O Sulocane ! one should then visualise that the eight petal lotus showers the lotus below, causing the Cakra of breath to be as effulgent as that Cakra. One should cause one's body to be plunged into the previous Cakra which resembles the Full Moon. Cause the bone Cakra to be immersed in this place of stillness. After immersing all the cosmos (in this manner), one should do the practice of the three Cakras. 19-20

आरमूर्द्धिचक्रन्तु तदूर्द्धं चैव पार्वति ।
नलीकायां गर्भलीनं संहारन्तु कुतः प्रिये ॥ २१ ॥
वलीपलितनिर्मुक्तो ज्वरव्याधिविर्वजितः ।
अक्षयो ह्यमरो नित्यो यथार्हन्तिष्ट मानसः [?] ॥ २२ ॥
यदा भवति संहारस्तदा पश्येच्चराचरम् ।
तदाऽसौ तिष्ठते भद्रे मया सार्द्धं स्वरेश्वरि ॥ २३ ॥

Pārvati ! one should cause all to be immersed in the upmost Cakra. Dissolving into this slender reed-like thing, one causes dissolution. One is free from wrinkles and decay, liberated from fever and illness, imperishable, immortal. O Lady of Sound ! when this dissolution is achieved then one may see both animate and inanimate things, and it causes both You and Me to dwell (within). 21-23

यथा मह्यं प्रभुत्वञ्च त्रैलोक्यं सचराचरम् ।
तद्वत् स भवते देवि सृष्टिसंहारकारकः ॥ २४ ॥
समचित्तं सदा लीनमस्थिचक्रं सुलोचने ।
वज्रवत्तिष्ठत देहं संहा[र]न्तु न हि प्रिये ॥ २५ ॥

The greatness of this is that one attains Lordship over the three worlds, both animate and inanimate. A person becomes the cause of both creation and dissolution, always

stationed in equipoise (Sama), with a dissolved bone Cakra. Dearest ! using the method previously described his body, like Vajra, cannot be dissolved. 24-25

मयाभ्यस्त[मि]दम्पूर्वन्तेनाहमक्षयं प्रिये ।
एतन्मया कथितं शास्त्रे अप्रमेयमनेकधा ॥ २६ ॥
इमन्तु गूढसद्भावं मम गुह्यं प्रगोपितम् ।
गोपनीयं प्रयत्नेन सप्तादूर्द्धन्न दापयेत् ।
एतत्ते कुलसद्भावमया तुभ्यम्प्रकाशितम् ॥ २७ ॥

My secret path, a secret previously concealed, has thus been declared in immeasurable and various ways. One should carefully hide it ! This Kula Sadbhāva is (thus) revealed to You. 26-27

इति ज्ञाननिर्णये योगिनीकौलम्महच्छ्रीमच्छेन्द्रपादावतारिते चन्द्रद्वीप-
विनिर्गते परमवज्रीकरणं नाम पञ्चदशः पटलः ॥

षोडशः पटलः

देव्युवाच—

योगिनीसिद्धसम्पन्नं दिव्यरूपेण भैरव ।
क्रीडते मातृमध्यस्थं स्वशक्ति बलगर्वितम् ॥ १ ॥
दुर्विज्ञेयं सदा नाथ तुभ्यं चरितचेष्टितम् ।
न ज्ञातं सुरगान्धर्वैः किं पुनर्भुवि सम्भवैः ॥ २ ॥
त्रिष्कालं तिष्ठसे क्षत्रे क्षत्रं वा पीठपर्वते ।
तन्ममाचक्ष्व देवेश भक्तानां दिव्यदर्शनम् ।
अतिध्यानविदं देव कथ्यतान्तु मम प्रभो ॥ ३ ॥

Devi said—Bhairava ! Yoginī Siddhi, in a heavenly form, plays and resides in the middlemost place of the Mātṛs. O Nātha ! this is unknown to the undiscriminating, or even to gods and Gandharvas. Speak to Me of the three sacred lands and mountain temples where You dwell. O Deveśa, tell Me of Your wanderings as a mendicant, and of Your celestial vision. Speak, O Lord Deva, of the knowledge of high meditation. 1-3

भैरव उवाच—

शोभनं पृच्छितं भद्रे अद्भुतसिद्धिगोचरे ।
कथ्यमानं विशालाक्षि किं भयं तेजभामिनि ॥ ४ ॥

Bhairava said—Bhadre ! this is a pure request, relating to the very marvellous sphere of siddhi. O Viśālākṣi ! how can there be anxiety if one knows this tale ? 4

श्रीशैलश्च महेन्द्रश्च पीठका[मा]ख्य विश्रुतम् ।
सन्निधानो ह्यहं भद्रे त्रिष्कालसिद्धिमेलकम् ॥ ५ ॥
प्रसन्ना ये नरा भद्रे व्योमध्यानैकचेतसः ।
दर्शनं च भवते तस्मिन् मया सार्द्धं कुलेश्वरि ॥ ६ ॥

It is said that the three pīṭhas are Śrī Śaila, Śrī

Mahendra, and Kāmākhya Pīṭha. I reside there, all three constituting the different parts of siddhi. O Kuleśvari ! those handsome folk who meditate concentratedly on the void in these places have darśan of You and Me. 5-6

श्रीशैले नाम संसिद्धिर्महेन्द्रे राजसं स्मृतम् ।
साত্त्विकं योगसंयुक्तो कामाख्यं पीठमास्मृतम् ॥ ७ ॥
तस्मिन् मेलापकं लब्ध्वा योगिनीसिद्धिः तत्समम् ।
मनसा चिन्तितं रूपं अणिमादिगुणाष्टकम् ॥ ८ ॥
किन्त्वया तेन विज्ञातं मह्यं चरितचेष्टितम् ।
कथितं मेलकं स्थानं श्रुतं ते चेष्टितं शुभम् ॥ ९ ॥
पञ्चस्रोतात्मकं चैव गोपितं सिद्धिगोचरम् ।
अभक्ष्या चोद्यते नाथे अन्यथा न कदाचन ॥ १० ॥

On Śrī Śaila and on Mahendra mountain is the whole body of siddhi relating to rājas. It is said that female sādhakas, adept in yoga, dwell at Kāmākhya Pīṭha. If one joins with one, one achieves Yoginī Siddhi, obtaining consciousness, mind, the ability to assume various shapes, and Aṇimā with the other of the eight siddhis. Whatsoever is desired may be obtained here. What more may by said of its magnificence ? Bhadre ! the places of meeting have been related to You as You requested. Similarly the fivefold essence of siddhi, which is secret, may by obtained in these places. This should never be revealed ! 7-10

अहन्तत् परमं तत्त्वं अहं स भैरवः प्रिये ।
अहं सदाशिव ईशः श्रीकण्ठो रुद्र एव च ॥ ११ ॥
अहं सो धीवरो देवी अहं वीरेश्वरः प्रिये ॥ १२ ॥
अनन्तोऽहम् महादेवि रुद्रोऽहं सुरसुन्दरि ।
संहरामि जगत् सर्वं संहारोऽहं कुलेश्वरि ॥ १३ ॥
चराचरः पुनः सृष्टिः स्रष्टारो धीरवन्दिते ।
विहितं त्रायते नित्यं विधाताऽहं कुलागमे ॥ १४ ॥

I am the Parama Tattva. Dear One ! I am Bhairava. I

am Śiva, Īśa, Śrī Kaṇṭha and Rūdra. O Devi ! I am the Fisherman, I am the Lord of Vīras. O Mahādevi ! I am Ananta, I am Rudra. O Kuleśvari ! I dissolve the cosmos, I am dissolution itself ! I am creation, the cause of all animate and inanimate; In Kulāgama those who resort to Me are saved. according to injunction. 11-14

विश्वन्तु निसृतं येन विश्वपादेति गीयते ।
विचित्रचित्रतासृष्टिविचित्रेति च विश्रुते ॥ १५ ॥
स्वेच्छया क्रीडितोऽहं च करोति विकरोति च ।
श्वेतपादस्त्वहं देवि श्वेतपादेति गीयते ॥ १६ ॥
चन्द्रकान्तसमं तेजं भृङ्गवर्णं सुनिर्मलम् ।
ते चाहं विश्रुते लोके भृङ्गपादा वरप्रदे ॥ १७ ॥

Indestructible in the universe, I am hymned as Viśva Pāda, giving rise to all the many variations and the play of creation. I played, acted, or did ont act according to My own will. Devi ! because I am white-footed, I am praised as Śveta Pāda. Boon-giver, I am effulgent, like the charming Moon, the hue of gold, stainless. So folk say I am Bhṛṅga Pāda. 15-17

असुराणां सुराणां च अहं भट्टारकः प्रिये ।
भट्टपादेति विख्यातो नामेदं मम सुन्दरि ॥ १८ ॥
श्रियामुत्कण्ठिता ये तु श्रीकण्ठस्तेन उच्यते ।
रूरुपादं महादेवि रूद्रोऽहं द्रावणप्रिये ॥ १९ ॥
(रूरुपादं महादेवि महीद्रावणं प्रिये ।)
त्वांउमातु महादेवि तुभ्यं पतिरहं प्रिये ॥ २० ॥
श्रियाया तु अहन्नाथ श्रीनाथ सिद्धगोचरे ।

Dearest ! I am praised by both Suras and Asuras. Therefore, I am famous under the name of Bhaṭṭa Pāda. As I extended myself from love for Śrī, I am called Śrī Kaṇṭha. O Mahādevi ! known as Rūrū Pāda, I am Rūdra.

I am Lord to You as Umā. Because of my splendour as lord, I am known as Śrī Nātha in the circle of the Siddhas. 18-20½

यदावतारितं ज्ञानं कामरूपे त्वया मया ।
तदावतारितं तुभ्यं तत्त्वन्तु षण्मुखस्य च ॥ २१ ॥
तेन कौलागमे देवि विज्ञानं प्रणवप्रिये ।
अव्यक्तेन तु रूपेण चन्द्रद्वीपे अहं प्रिये ।
अव्यक्तं गोचरं तेन कुलजातं मम प्रिये ॥ २२ ॥

When I was the avatār of this knowledge to You as Kāmarūpī, I revealed the Tattva of the Six Faced One (Skanda). In my unmanifest form, I revealed the knowledge of Kulāgama in Candradvīpa. Dear One ! because of this, Kula originated from Me in the unmanifest sphere (avyakta). 21-22

श्रीदेव्युवाच—

किमर्थं चन्द्रद्वीपन्तु अहञ्चैव गतः प्रभो ।
किमर्थं ग्रसिता प्राज्ञा आदिषण्मुखस्य च ॥ २३ ॥
अन्योऽपि विस्मयो देवि कौलवे सिद्धिमिच्छता ।
सूचितं सूचनार्थाय वटुको नाम नामतः ।
किं वर्णा ध्यानमात्रञ्च श्रोतुमिच्छामि भैरव ॥ २४ ॥

Devi said—What is this Candradvīpa You and I went to ? What astonished the Devi relating to the achieving of desires in Kaula ? What is the form called Vaṭuka ? What are the letters of His Mantra, and His Dhyāna ? O Bhairava, I want to hear all this. 23-24

भैरव उवाच—

आत्मानं बुध्यसे नाथ यद्यपि प्रियभाषिणि ।
इच्छा त्वं ज्ञानशक्तिश्च क्रियाख्या चैव भासिनि ॥ २५ ॥
गौरी चैव महाकाली लक्ष्मी चैव श्रिया तया ।
अहं त्वं च विशालाक्षि सर्वशास्त्रावतारकः ॥ २६ ॥

Bhairava said—O Sweet Speaker ! I am known as

Nātha. You are Icchā, Jñānā and Kriyā Śakti. You are also known as Gaurī, Mahākālī, Lakṣmi and Śrī. O Viśālākṣi, You and I are the avatārs of all Śāstras. 25-26

अहं चैव त्वया सार्द्धं चन्द्रद्वीपं गतो यदा ।
तदावटुकरूपेण कार्त्तिकेय [:] समागतः ॥ २७ ॥
अज्ञानभावमासृत्य तदा शास्त्रं हि मूषितम् ।
शासितोऽहं मया देवि षण्मुखा मूषकातृकम् ॥ २८ ॥
गतोऽहं सागरं भद्रे ज्ञानदृष्ट्यावलोकनम् ।
मच्छमाकर्षयित्वा तु स्फोटितं चोदरं प्रिये ॥ २९ ॥

When You and I went to Candradvīpa, we were joined by Vaṭuka-Kārttikeya. Although he was ignorant, I imparted this Śāstra (to him). O Devi ! my instruction of Skanda was in vain, and he stole the knowledge. He threw it into the sea. Bhadre ! then I went to the ocean, and having caught a fish (which had swallowed the Śāstra), cut open its belly. 27-29

गृहीत्वा मत्स्योदरस्थन्तु आनीतन्तु गृहे पुनः ।
स्थापयित्वा ज्ञानपट्टं मम गूढं तु रक्षितम् ॥ ३० ॥
पुनः क्रुद्धमनेनैव मूषकेण सुरेश्वरि ।
गात्तं कृत्वा सुरुङ्गाय पुनः क्षिप्तं हि सागरे ॥ ३१ ॥

After recovering the book (lit. 'leaves of knowledge) from the stomach of the fish, I hid it in a secret place. Once more Kruddha, assuming the shape of a mouse, stole it, again casting it into the ocean. 30-31

दशकोटिप्रमाणेन महामत्स्येन भक्षितम् ।
मम क्रोध समुत्पन्नं शक्तिजालो मया कृतः ॥ ३२ ॥
आकर्षितो मत्स्यः सप्तानां सागरह्रदात् ।
नागतोऽसौ महामत्स्या मम तुल्यवलः प्रिये ॥ ३३ ॥
ज्ञानतेजेन सम्भूतो दुर्जयस्त्रिदशैरपि ।
ब्रह्मत्वं हि तदा त्यक्तं चित्तवी [?] धीवरात्मकम् ॥ ३४ ॥
अहं सो धीवरो देवि कैवर्त्तत्वं मया कृतः ।

आकृष्य तु तदा मत्स्यं शक्तिजालसमीकृतः ॥ ३५ ॥
मत्स्योदरन्तु तत्स्फोट्य गृहीतञ्च कुलागमम् ।
वदन्ति विदिता लोके पशवो ज्ञानवर्जिताः ॥ ३६ ॥

Again it was eaten by a fish of immeasurable size! Becoming furious, I made a Śakti net. I caught this fish which was immersed in the seven seas. But this fish equalled Me in strength. Because of its spiritual strength it was hard to conquer even for the thirty three gods. So, having abandoned being a Brāhmin, I became a fisherman. I caught the fish with my Śakti net. Splitting it open, the Kulāgama was, once again, recovered. 31-36

ब्राह्मणोऽपि महापुण्ये कैवर्त्तत्वं मया कृतः ।
मत्स्याभिघातिनैविप्रा मत्स्यघ्नमेति विश्रुताः ।
कैवर्त्तत्वं कृतं यस्मात् कैवर्त्तो विप्रनायकः ॥ ३७ ॥

Though being a Brahmin, O supremely great One, I acted as a fisherman. As the Brāhmin rescued the knowledge from the stomach of a fish by killilg it, he is known as Matsyaghna. Because the Lord of the Brāhmins acted like a fisherman, he became Kaivarta (fisherman). 37

भैरव उवाच—

अव्यक्तेन महात्मान कृतं पूर्वन्तु सुन्दरि ।
अव्यक्तगोचरं तेन कुलैर्जातम्महाकृपे ॥ ३८ ॥

Bhairava said—Because this great thing (i. e. the Śāstra) was previously declared by spiritual power, it is said that Kaula was born from the sphere of Avyakta. 38

तुभ्यञ्चैव महादेवि षट्मुखस्य च पार्वति ।
विघ्नेशो नन्दिनश्चैव महाकालस्य धीमते ॥ ३९ ॥
जया च विजयादीनां हरसिद्धिमहाबलाः ।
कालिका योगिनी ख्याता ऊर्द्धतो मत्समं प्रिये ॥ ४० ॥

It was propounded to You, and to the Six Faced One, to Vighneśa, Nandina, Mahākāla, and to Jayā, Vijayā

and the very powerful Hara-Siddhi (?). Thus Kālikā Yoginī is famous everywhere (?). 39-40

अकुलं तु इमं भद्रे यत्राहं तिष्ठते तदा ।
कल्पान्ते च युगान्ते च मम देहे तु तिष्ठति ॥ ४१ ॥
जीवमध्ये यदा देवि पुष्पमूलफलान्विता ।
पत्रशाखासमायुक्तो वृक्षस्य चोद्भवं यथा ॥ ४२ ॥
तद्वदुत्पादितान्येऽपि मद्देहे कुलभामिनि ।
अज्ञानभाविता देवि पशुत्वं सुरनायिके ॥ ४३ ॥

I obtained this Akula through pilgrimage, and at the end of the Kalpa or Yuga it rests in Me. It dwells in the heart of a jīva, inseparable like a plant with root, flower and fruit; or just as leaves and branches come from a tree. O Kulabhāminī ! it resides in My body. Those ignorant of it are paśus. 41-43

गृहीत्वा तु पुनर्देवि महाज्ञानं प्रकीर्त्तितम् ।
कथितं तव कामेषि षट्मुखस्य गणस्य च ॥ ४४ ॥
नन्दी चैव महाकाले जया च विजयादिषु ।
भट्टाद्या द्रोणकादीनां तथा च हरसिद्धिका ॥ ४५ ॥
कथितं कालिका योगी सर्वकौलस्य निर्णयम् ।
भक्तियुक्ता समत्वेन सर्वे शृण्वन्तु कौलिकम् ॥ ४६ ॥
महाकौलात् सिद्धकौलं सिद्धकौलात् मत्स्यादरम् ।

After recovering this renowned great knowledge for the second time it was propounded to You, to Kameśi, to Skanda and to Gaṇa, to Nandi and Mahākāli, to Jayā and Vijayā, to Bhaṭṭa, to Droṇaka and then to Hara Siddhikā. The characteristics of Kaula were then declared to a yogi by Kālikā (?). From the Mahākaula came the Siddhakaula, from the Siddha Kaula to Matsyendra (?) 44-46½

चतुर्युगविभागेन अवतारश्चोदितं मया ॥ ४७ ॥
ज्ञानादौ निर्णीतिः कौलं द्वितीये महत् संज्ञितम् ।
तृतीये सिद्धामृतन्नाम कलौ मत्स्योदरं प्रिये ॥ ४८ ॥

I have spoken of the avatārs in the four yugas. In the first the Jñāna Kaula, in the second the Mahā (Kaula), in the third that known as the Siddhāmṛta, which in the Kali (yuga that which I rescued) from the stomach of a fish. 47-48

ये चास्मान्निर्गता देवि वर्णयिष्यामि तेऽखिलम् ।
एतस्माद् योगिनीकौलान्नाम्ना ज्ञानस्य निर्णितौ ॥ ४९ ॥

Devi, I will declare all of it to You. This is called the Yoginī Kaula in this (Kaula) Jñāna Nirṇaya. 49

क्षणेन योगिनी हृष्टा देव्या सह विनायकः ।
चत्वारः कुलसिद्धास्तु पृच्छमाना सुभाविता ॥ ५० ॥
रोमाञ्चकंचुका सर्वे पुष्पहस्तास्तु बोधिता ।
दण्डवत् पतिताः सर्वे आत्मवादं वद प्रभो ॥
योगाभ्यासरतानान्तु रक्तपालस्य निर्णयम् ॥ ५१ ॥

(Devi said ?)—Lord, the Yoginīs and the Devīs immediately delight in this. Speak to Me of the four Kula Siddhas. Swooning with bliss, each holding a flower, they fall prostrate to the ground. Speak to Me Lord ! Speak of the yoga practice relating to the nature of the Red Protector. 50-51

भैरव उवा[च]—

अहं त्वं विशालाक्षि चन्द्रद्वीपसमागतौ ।
षट्मुखो वटुको जातः क्षत्रपालकुलागमे ॥ ५२ ॥
सिध्यन्ते कोटयः सप्त तावत्त्वं क्षत्रपालकः ।
वटुको किं न विज्ञातो सुतो तुल्यं वरानने ॥ ५३ ॥

Bhairava said—O Viśālākṣi ! You and I made love in Candradvīpa. The Six Faced One, Vaṭuka, Kṣetrapāla, was born from our union. As Kṣetrapāla he mastered seven koṭis (of knowledge.) What is unknown to Vaṭuka ? O Varanane ! he is the like Our Son. 52-53

सिद्धामृते तु यत् प्रोक्तं गुरोर्निन्दा विगर्हिता ।

रथ्याच्यवनसञ्जातं पतितं च महोदधौ ॥ ५४ ॥
कलौ युगे महाघोरे दिव्यैः संसाधितोऽपि सः ।
तन्त्रे तन्त्रे समाख्यातं यथाशापन्तु प्राप्तवान् ॥ ५५ ॥

As He gives siddhi to sādhakas in the very horrible Kali Yuga, He is renowned in all Tantra as the destroyer of curses. 54-55

तस्य पूजाबलिः पिण्ड आसनं जाप्यमेव च ।
कथयामि समासेन यथा सिध्यति साधके ॥ ५६ ॥

Now I speak of the practice which gives siddhi to a sādhaka, together with the bali, the piṇḍa, and the āsana mantras. 56

ह्रीं वटुकाय कपिलजटाय पिङ्गलनेत्राय देवीपुत्राय मातृपुत्राय इमां बलिं ममोपनीतां गृह्ण गृह्ण चुरु मुरु ह्रीं बलिमन्त्र चाल चाल भक्ष २०० पिण्डमन्त्रः यत्किञ्चित् भक्षयेत् प्राज्ञः अग्रपिण्डन्तु दापयेत् । ह्रीं वटुकाय आसनमन्त्रः ह्यौं ह्यौह्यं महाभैरव पूजनमन्त्रः । ह्रीं ह्रां जाप्य—

यः सदा जाप्यमिदं कुर्यान्निर्विघ्नं सिद्धिभाजनः ।
गृह्ण गृह्णेति वक्तव्यं गृह्णाति वटुकस्तथा ॥ ५७ ॥
दण्डहस्तं सदाध्यायेज्जटिलं ब्रह्मतेजसम् ।
रक्ताम्बरपरीधानं वटुकं विघ्नमर्द्दकम् ॥ ५८ ॥
पूज्यमानं सदाकालं अग्रतो दण्डपाणिनम् ।
चतुरङ्गबलं जित्वा उष्टानां[?] स्तम्भकारकम् ॥ ५९ ॥
चौरराजकुलादीनां सर्पव्याघ्रगजादिषु ।
ह्रीं च वटुक ह्रीं
इमां विद्यां जाप्यं कुर्याद्बुधोऽद्विता ॥ ६० ॥
नाशयेत् सर्वदुष्टानां सिंहस्यैव यथा गजाः ।
यत्र तत्र क्षुद्रसिद्धिर्बहुधा शास्त्रचोदिता ॥ ६१ ॥
ह्रीं वटुक उक्तमन्त्रेण करोति सुरसुन्दरि ।
ह्रीं काराङ्कुराद्येवं वटुकं सिद्धिपूजितम् ।
पूजयेत्तत् प्र[य]त्नेन कौलवे सिद्धिमिच्छता ॥ ६२ ॥

Hrīṁ Vaṭukāya kapilajaṭāya piṅgalanetrāya devīputrāya mātṛputrāya imāṁ baliṁ mamopanītāṁ gṛhṇa gṛhṇa

curu murū hrīṁ—This is bali mantra

Cāla cāla bhakṣa 200—This is the piṇḍa mantra. The wise man should offer with it, and should then offer the piṇḍas.

Hrīṁ vaṭukāya —This is the āsana mantra. Hyauṁ Hyauhyaṁ Mahābhairava—This is the pūja mantra. One should recite Hrīṁ. Whosoever recites this following mantra clears all obstacles in his worship, and attains siddhi. One should say 'gṛhṇa gṛhṇa'. Then Vaṭuka removes them. Always meditate on Vaṭuka as wearing red clothes, carrying a staff, with matted locks, as bright as Brahma, the slayer of obstacles.

Hrīṁ vaṭuka—One should recite this vidya when suffering great anxiety. It destroys all the bad, just as lions slay elephants. There are many ways declared in Śāstra for siddhi relating to the wicked. O Surasundari ! Hrīṁ is said to be Vaṭuka's mantra. A Kaula should worship Him if he wishes for siddhi. 57-62

इति ज्ञाननिर्णये महायोगिनीकौले मत्स्येन्द्रपादावतारे चन्द्रद्वीपविनिर्गते षोडशः पटलः ॥

सप्तदशः पटलः

देव्युवाच—

यन्मया पृच्छितं देव आत्मवादस्य निर्णयम् ।
साम्प्रतं श्रोतुमिच्छामि निःसन्दिग्धं वद प्रभो ॥ १ ॥

Devi said—Lord God, speak of that which I ask. What are the characteristics of Ātmān ? I want to hear of this, dispel My doubts. 1

भैरव उवाच—

साधु देवि महायोगे योगिनीसिद्धनायिके ।
गूढं गुह्यं सनाभिञ्च हृदि पद्ममधोमुखम् ॥ २ ॥
समीरस्तोभकं चक्रं घण्टिकाग्रन्थिशीतलम् ।
नासाग्रं द्वादशान्तं च भ्रुवोर्मध्ये व्यवस्थितम् ॥ ३ ॥
ललाटं ब्रह्मरन्ध्रं च शिखरस्थं सुतेजसम् ।
एकादशविधं प्रोक्तं विज्ञानं देहमध्यतः ॥ ४ ॥

Bhairava said—Well asked, Lady of Yoginīs and Siddhas. In this great yoga the vital breath is stationed in the centres of anus, genitals, navel, heart, the lotus at the great uvula, the ghaṇṭika wherein are the granthis and the great white place, at the base of the nose at the Dvādaśānta, the brow centre, the forehead, tha Brahmarandhra, and the Śikhā. Thus the eleven kinds are spoken of, known to reside in the middle of the body. 2-4

क्लिश्यन्ति मनुजात्यन्तमज्ञात्वा तु कुलागमम् ।
हृदिस्थसहजो देव स्मरणार्हः स उच्यते ॥ ५ ॥
हकारो निष्कलो नित्यः संकारं सकलं तथा ।
सृकारं तु सदा सृष्टि हीत्येवं संहरेज्जगत् ॥ ६ ॥
सकारं शुक्लपक्षन्तु हकारं कृष्णपक्षकम् ।
हकारमीक्षमित्याहुर्महार्थञ्च गतंपरम् ॥ ७ ॥

Without knowing this secret of Kulāgama, men are afflicted. In the heart is Sahaja Deva, known as Ha Sa. The letter Ha is eternal, without divisions. It is said that the letter Sa has divisions. The syllable Sṛ is always associated with creation, whilst Hī destroys the cosmos. Sa is the bright fortnight and Ha the dark fortnight. Ha is the visible form, whilst Hūṁ Ha is beyond this. 5-7

न शिवेन विना शक्तिर्न शक्तिरहितः शिवः ।
अन्योऽन्यञ्च प्रवर्त्तन्ते अग्निधूमौ यथा प्रिये ॥ ८ ॥
न वृक्षरहिता च्छाया न छायारहितो द्रुमः ।
शक्त्याभ्यासरतो योगी कुले सामान्यतां व्रजेत् ॥ ९ ॥
स्थूलं सूक्ष्मं परो हंसो ज्ञात्वा सर्वात्मकं प्रिये ।
पारम्पर्यान् मतं कौलं कर्णात् कर्णगतं परम् ॥ १० ॥

Just as fire and smoke cannot exist separately, so there is no Śiva without Śakti, nor any Śakti separate from Śiva. Just as there is no tree without its shadow, nor the shadow of a tree without the tree itself, so in Kula practice one should think of the yogi and his śakti as inseparable. Dear One ! the gross, the subtle and the supreme are all in Haṁsa—knowing this one is aware of the essence of being. In the Kaula paramparā this doctrine has been transmitted orally. 8-10

अपरीक्ष्ये न दातव्यं दातव्यं सुपरीक्षिते ।
कृत्वा कुलाभिषेकन्तु प्रकाश्यं त्वात्मनिर्णयम् ॥ ११ ॥
पञ्चरत्नादि देवेशि ज्ञातव्या तु कुलागमे ।
प्रथमं पलितस्तम्भं द्वितीयम् ईप्सितं भवेत् ॥ १२ ॥
तृतीयं कामरूपत्वं चतुर्थमक्षयांशकम् ।
पञ्चमन्तु महारत्नं जरामरणनाशनम् ॥ १३ ॥

One should never give this to an untested person, but only to those properly examined, After initiating a person into Kula, one may reveal the characteristics of

the essence of being. Deveśi, one should be aware of the five jewels of Kulāgama. The first stops old age, the second gives whatever is desired, the third is Kāmarūpā, the fourth gives immortality, and the fifth great jewel destroys fever and death. 11-13

कृत्वा प्रेतासनं दिव्यं द्वादशान्तमनासृतम् ।
भूगृहे निर्जने देशे गन्धधूपसुधूपिते ॥ १४ ॥
शुक्लाम्बरधरो भूत्वा श्रीखण्डेन विलेखयेत् ।
पर्यङ्कं विन्यसेत्तत्र सुसहायसमन्वितम् ॥ १५ ॥

Having seated oneself on a corpse, in a house, in a desolate spot, or in the country, one should mentally place oneself in the Dvādaśānta, using scent, incense and beautiful flowers. After doing this, one should don white clothes, and should draw (a yantra) using sandal paste. 14-15

महाव्याप्तिमहानिद्रां न शृणोति न पश्यति ।
सुगन्धं पूतिगन्धं वा कर्पूरश्चन्दनादिषु ॥ १६ ॥
न गन्धं वेत्ति तत्त्वज्ञो महाव्याप्तिरियं प्रिये ।
अतीतानागतञ्चैव तस्मिन् कालस्य वञ्चनम् ॥ १७ ॥
कर्त्ता हर्त्ता भवेद्देवि यदुक्तो वीरमातरे ।
अधोर्द्ध्वे रमते हंसो द्वादशान्ते लयं पुनः ॥ १८ ॥

Here one should sit on a cushion with a beautiful companion, in a state of oneness and union with the cosmos, where one's senses are withdrawn. Dearest, the knower of the ultimate circle of universality is unaware of either incense or foul smell, of camphor or sandal, and in such a state is free from time, and may perceive the future. Devi, Mother of Heroes ! in this state one may both create and destroy, Haṁsa diverting itself both below and above. dissolved in the thousand petal lotus. 16-18

हृदिस्थं निश्चलीभूतं कुम्भमध्ये जलं यथा ।
मृणालतन्तुसदृशं भावाभावविवर्जितम् ॥ १९ ॥
धारणाधेयरहितं सर्वज्ञं सर्वतोदितम् ।
स्वयं च चलते चोद्र्ध्वम् अधञ्चैव स्वयं पुनः ॥ २० ॥
रमते सहजं तत्त्वं यथात्मनि तथापरे ।
ज्ञात्वा तत्त्वमिदन्देवि भवबन्धात्मकैः प्रिये ॥ २१ ॥

This great steady thing is stationed in the heart, just like water in a pot, free from being and non-being, all-knowing, neither meditation nor lack of meditation. This vibrates both above and below, yet still remains itself. The Sahaja Tattva sexually plays like self and non-self. O Devi ! knowing this tattva, one becomes free from the bonds of being. 19-21

कर्णश्च हृदये कृत्वा ज्ञातव्यं हंसलक्षणम् ।
कण्ठस्थाने ध्वनिर्दिव्या सकला तु परापरा ॥ २२ ॥

Inwardly listening to sound in the heart one may come to know the qualities of Haṁsa. In the (Cakra) in the throat this celestial sound (Dhvani) has Kalās of the nature of cause and effect. 22

आपादतलमूर्द्धान्ता वामाख्यं कुण्डलाकृतिम् ।
गुदस्थमुदयन्तस्या द्वादशान्ते लयं पुनः ॥ २३ ॥
एवं तु चरते हंसो देहमध्ये शुभाशुभे ।
निर्लेपं निष्कलं चोर्द्ध्वं शुद्धमत्यन्तनिर्मलम् ॥ २४ ॥
निगर्भं गर्भरूपेण नित्यानन्दैकलक्षणम् ।
ज्ञातव्यं गहनं नाथ महाज्ञानगतं परम् ॥ २५ ॥
अप्रमेयमचिन्त्यं च निराभ्यासपदं स्मृतम् ।
निश्वासोच्छ्वाससंयुक्तं भावाभावसमन्वितम् ॥ २६ ॥
स सञ्चरति भूतेषु भूतग्रामे चतुर्विधे ।
स आत्मा स स्वयं कर्त्ता पिण्डं चैव तु संहरेत् ॥ २७ ॥

Above the last underworld it is called Vāmā, coiled up, and is clothed in form. From this place near the anus

it rises until once more it is dissolved in Dvādaśānta. Thus Haṁsa moves in the centre of the body, neither good nor bad, without stain, without parts, celestial, pure, very subtle, transparent, unified, eternal, blissful, giving birth yet free from birth. One should know it to be primordial sexuality, the Nātha, supreme, the essence of great knowledge, self-existent, immeasurable, incomprehensible, both exhalation and inhalation, both thought and absence of thought, moving in the four spheres of the elements, the Ātmā, the self, the Piṇḍa, able to both create and destroy. 23-27

पिण्डस्यैवम्भवेद्दु:खं बन्धस्यैव सुखं परम् ।
विषादं हरिषञ्चैव जरामरणमेव च ॥ २८ ॥
क्षुधा तृषा च मोहश्च भयाद्या लोभमेव च ।
दारिद्रम्बन्धनादीनि पिण्डस्यैव सुलोचने ॥ २९ ॥
न चासौ छिद्यते शस्त्रैर्ण चक्रेण बलीयसा ।
भिद्यन्ति नैव वज्रेण न च वह्नौ दहत्यसौ ॥ ३० ॥
न जलेन भवेन्मृत्युर्न जले जीवितं भवेत् ।
न मोहं न च वा रागं न मदं मत्सरं सदा ॥ ३१ ॥
न लोभं न च वा कोपं न चिन्ता बाध्यते ते [?] स: ।
इन्द्रियाणामिदं सर्वं भूताना च वरप्रदे ॥ ३२ ॥

In this Piṇḍa subject to unhappiness. happiness, bondage, despair, sleep, fever, death, hunger, thirst, delusion, fear, greed, poverty and fetters—O Sulocana—the Haṁsa itself may not be cut by sword, or split by discus, or shattered by vajra, or burnt by fire, or drowned in water, or slain in any way. It is not subject to delusion or attraction or envy or lust or greed or anger. It is not fettered by anxiety. O Giver of Boons ! it is the essence of all the senses and elements. 28-32

जीवेन च जगत् सृष्टं स जीवस्तत्त्वनायक: ।

स जीवः पुद्गलो हंसः स शिवो व्यापकः परः ॥ ३३ ॥
स मनस्तूच्यते भद्रे व्यापकः स चराचरे ।
आत्मानमात्मना ज्ञात्वा भुक्तिमुक्तिप्रदायका ॥ ३४ ॥
प्रथमा तु गुरुर्ह्यात्मा आत्मानं बन्धयेत् पुनः ।
बन्धस्तु मोचयेद् ह्यात्मा आत्मानमात्मनः प्रभुः ॥ ३५ ॥

This jīva, the Lord of Jīvas, is the cause of creation in the universe, the soul, Haṁsa, the self, Śiva, emanation, cosmic mind, and exists in both the animate and the inanimate. Knowing this, one is both being and non-being, the giver of both enjoyment and liberation. One should firstly bind oneself to the Guru, the very essence of self. After binding oneself, one may become free, as of all beings he embodies the essence of being. 33-35

आत्मानमात्मना ज्ञात्वा आत्मा वै कायरूपिणीः ।
आत्मनश्चापरो देवि येन ज्ञातं स योगिराट् ॥ ३६ ॥
स शिवः प्रोच्यते साक्षात् स मुक्तो मोचयेत् परः ।
सुविशुद्धः सदा देवि पङ्कस्थमिव पङ्कजम् ॥ ३७ ॥
मानुष्यं पिण्डमासृत्य स शिवः क्रीडते भुवि ।
इत्थम्भूतं परात्मानं येन ज्ञातं सुभामिनि ॥ ३८ ॥
तस्यैव स्पर्शमात्रेण भवेन्मुक्तिर्न संशयः ।
तस्योच्छिष्टञ्च सम्प्राप्य भवेन्मुक्तिः परा प्रिये ॥ ३९ ॥

After knowing this Self of all selves, the Ātmā in bodily form, he may liberate one's own being by the path of Yoga. He is Śiva, it is said. Clearly such a liberated one may free another. O Devi ! he is always pure, seated on a lotus. He is the Paramātmā, by touching him one becomes liberated, of this there is no doubt. Dear One ! instructed by him one becomes free. 36-39

तेनैव स्नापिते देवि अभ्यङ्गोद्वर्त्तनेन तु ।
तेन पादेन संस्पृष्टे सोऽपि मोक्षस्य भाजनः ॥ ४० ॥
एकेन तेन भुक्तेन भुक्तं चैव चराचरम् ।

सर्वतीर्थेषु यत् पुण्यं स्नात्वा लभति मानवः ।
तं ज्ञेयन्तु मनः कृत्वा अधिकं तु फलं लभेत् ॥ ४१ ॥
योगिनीसिद्धसद्भावं वीरमातृगणादिषु ।
अस्योद्भवें तु निगद्यतु भुक्तिमुक्तिप्रदं शुभम् ॥ ४२ ॥

By bathing or anointing him, or sprinkled by the water from his feet, one becomes both an enjoyer and liberated. By pleasing this unified being, one may enjoy all. A man, having bathed him, gains the merit of bathing in all tīrthas. If one should know the essence of this the full result is gained. He is the essence of real Yoginī Siddhi, and of hosts of Vīras and Mothers, the great good, the giver of both liberation and enjoyment. 40-42

इति ज्ञाननिर्णये महायोगिनोकौलेश्रीमच्छेन्द्रपादावतारिते
चन्द्रद्वीपविनिर्गते सप्तदशः पटलः ॥

अष्टादशः पटलः

देव्युवाच—

सिद्धानां पूजनन्देव देहस्थप्रत्ययात्मकम् ।
कुलद्वीपविधानं च संक्षेपात् कथ्यतां प्रभो ॥
कौलवं सिद्धिकामस्य अभिषेकं कीदृग् भवेत् ॥ १ ॥

Devi said—Lord! declare to Me the totality of knowledge relating to the Kula Island, of Siddhas, the bliss of worship, of the steady Ātma in the body. What is Kāma of the Kaula Siddhas? What is the significance of abhiṣeka. 1

भैरव उवाच—

साधूक्तं कथयिष्यामि कुलं दीपस्य यो विधिः ।
यवाद्याशालिचूर्णं तु पिष्टं वा गोधूमोद्भवम् ॥ २ ॥

Bhairava said—I will speak of the methods relating to the Kula Dīpa, as well as the cake made of rice flour or wheat so well asked of. 2

येन केनचित् पिष्टेन अनेन सुरसुन्दरि ।
ह्रींकारमन्त्रितं कृत्वा वर्त्तिद्वादशभूषितम् ॥ ३ ॥
क्षीरखण्डादिमृष्टन्तु घृतपूर्णसुशोभनम् ।
पार्श्वे तु पूजयेत् सिद्धां योगिनीं गुरुमेव च ॥ ४ ॥
एककालं द्विकालं वा त्रिष्कालं पूजयेत् क्रमम् ।
अग्रतः पूजयेन्नित्यं भुञ्जमानाग्रनायिके ॥ ५ ॥

Surasundari! after making this certain cake from milk, saffron, and the finest ghee, adorned in a circle with twelve wicks, using the mantra Hrīṁ, one should worship in front of oneself the Siddhas, the Yoginīs and the Guru. Once twice or thrice the pūja should by done in this way. One should always worship them firstly. 3-5

जपेद्बीजपरं श्रेष्ठं ह्रींकारं योगिनीप्रियम् ।
योगिनीमेलकं ह्यस्मिन् भुक्तिमुक्तिप्रदः सदा ॥ ६ ॥

O You Beloved of Yoginīs ! the most excellent bīja Hrīṁ should be recited. The Yoginīs are certainly intimately connected with this, the eternal giver of both liberation and enjoyment. 6

अथान्यं सम्प्रवक्ष्यामि अभिषेके कुलगोचरे ।
रक्तेन पूरयेद् रक्तं शुक्रस्यैव समं प्रिये ॥ ७ ॥
कुण्डगोलोद्भवेनैव मधुं च घृतसंयुतम् ।
रक्तं वामामृतं शुक्रं सुरया ब्रह्ममिश्रितम् ॥ ८ ॥
वृकपुष्पसमायुक्तकृष्णासवसमायुतम् ।
मदिरानन्दचैतन्यं भक्तियुक्तो महात्मनः ॥ ९ ॥

Now I declare another method of abhiṣeka within the sphere of Kula. One should pour Rakta and Śukra in equal proportions, using either Kuṇḍa, Gola or Udbhava, mixed with wine and ghee. Rakta is the Vāmāmṛta; mixed with wine and Śukra it is the Absolute itself. The liquor should be fermented of a mixture of Buk flowers and black flowers. Wine is the bliss of consciousness, the creator, when prepared with devotion. 7-9

उद्धरेद्गुममन्त्रन्तु गुरुसिद्धाश्च देवताम् ।
ह्रीं क्लीं म्हौ जुं सः—
शङ्खस्थं कलशस्थं वा पूजयित्वा यथाक्रमम् ॥ १० ॥
दृढभक्तस्य देवेशे आचार्यो दृढलक्षवित् ।
जयाद्याश्चौषधीः [?] सर्वा मोहनाद्या कृताञ्जली ॥ ११ ॥

One should pronounce the Guru, Siddha and Devatā mantra : Hrīṁ Klīṁ Mhau Juṁ Saḥ. After worshipping according to the due order, using a conch or a pot with steady devotion, one should then worship the strong-willed guide, knowing the characteristics of all. Then one should bow, making the añjali-mudrā, to Jayā and so forth, to

Auṣadhi, Mohanā and the rest. 10-11

पञ्चरत्नसमोपेतां रक्तयुक्तेन वेष्टितम् ।
क्षारक्षीरदधिसर्पि मद्योदे इक्षुमेव च ॥ १२ ॥
स्वादुदञ्चैव गर्भादं क्रमेण परिजल्पयेत् ।
वक्त्रैकैकशो (?) मध्ये च अष्टौ तां कुलपर्वताम् ॥ १३ ॥

O One of Bounteous Womb ! one should recite the mantra according to the rule. In the centre are the five jewels combined with blood, and encircled by the oceans of salt, milk, curd, ghee, wine, water and sugarcane juice —the cause of birth. In the centre of these eight (?) are the Kula Mountains. 12-13

वेश्याकुमारिकाभिर्वा आचार्यः स्वकरैस्तथा ।
उद्धृत्य शिरसि दद्यात् ततो योगी भविष्यति ॥ १४ ॥

One should visualise on one's head the Veśya Kumārikā and the Teacher, and should offer to them. So doing, one becomes a yogi. 14

पुनस्तु यजनं वक्ष्ये यथावत्तन्निबोध मे ।
रक्तं युक्तं समादाय अथवा चित्रजं शुभम् ॥ १५ ॥
ततस्तुष्टजयेद्देवि क्रमश्चैव समाहित ।
अक्षतैः शालिजैर्दिव्यैरन्यैर्वापि सुशोभनैः ॥ १६ ॥
चतुःषष्टिक्रमयुतैः पूजयेत् तत्क्रमं शुभम् ।
दिव्यसुगन्धपुष्पैस्तु विचित्राभरणभूषितः ॥ १७ ॥
आचार्यः सुमनो भूत्वा सर्वसंभारसंभृतः ।
योगिनी सिद्धवीराणां भवते मातृवल्लभः ॥ १८ ॥

Once more I speak of pūja, as You ask about it. One should give equal amounts of Rakta and Śukra. Jayā Devi becomes pleased by using the unified method. Also one should give unhusked rice, polished rice, and other beautiful and magnificent substances, and should do worship using the sixtyfour (Upacāras ?). O Beloved Mother ! after realising one's unity with the Guru, aad assembling all the

Upacāras with due preparation, the Yoginīs of the Siddha Vīras appear. 15-18

मद्यमांससमायुक्तं भक्ष्यभोज्ययुतं प्रिये ।
घृतखण्डसमायुक्तं शर्करायान्तु पूरयेत् ॥ १९ ॥
कुम्भादि च वरं दद्यात् सहस्रं वा शतैरपि ।
चतुःषष्टिश्च सौदर्यं अष्टौ च गुणापि वा ॥ २० ॥
निवेद्य गुरवे मानं गुरुपूजा विशेषतः ।
वीरपूजां ततः कृत्वा येन तुष्येत् पुनः पुनः ॥ २१ ॥

One should offer and then eat wine and flesh, and pour (as oblation) ghee mixed with sugar. One should pour into the pot &c. one thousand, or one hundred, or sixtyfour or eight times. After accomplishing Vīra Sādhana, one should please (the Devi) again and again. The knower (of the rule) should offer grain, and should not give sparingly. 19-21

चरुकं भक्षयेत् प्राज्ञः समयहीने न दापयेत् ।
वक्त्राद्वक्त्रं विशेषेण सिद्धिभाग्यः समान्यथा ॥ २२ ॥
सामान्ये कथितं कुम्भे शङ्खाद्वक्त्रं विशेषतः ।
शास्त्रोक्तं तु क्रमं पूज्य सर्वसंभारसम्भृतः ।
अनेनारब्धमात्रेण सिद्धियोग्यो भवेत्ततः ॥ २३ ॥

Using the remainder of the Rakta from the mouth (of the yoni), one obtains a share of siddhi. The remainder of the Rakta should be placed as general offering in the pot or conch. One should do the pūja in due order according to Śāstra. Using all ritual accessories, and with due preparation, one may become a Siddha Yogi by this method. 22-23

इति ज्ञाननिर्णये महाकौले चन्द्रद्वीपविनिर्गते अष्टादशः पटलः ॥

ऊनविंशतितमः पटलः

देव्युवाच—

देहस्थं पङ्कजं देव सिद्धानां साम्प्रतं वद ।

Devi said—O Deva ! now speak of the placing of the lotuses in the body of the Siddhas.

भैरव उवाच—

देव्याश्चक्रङ्गता सर्वे दिव्यरूपसुतेजसः ॥ १ ॥
षोडशाकृतयः सर्वे तन्मध्ये आत्मनम्प्रिये ।
मोक्षकामी सदा ध्यायेच्छुक्लाम्बरधरां शुभाम् ॥ २ ॥
सदा यौवनकामिन्यः कृष्णवर्णन्तु चिन्तयेत् ।
रक्ताम्बरधरा ध्यायेद्रक्तगन्धानुलेपनः ॥ ३ ॥
रक्ताभी रक्तमालाभिर्भूषिता सिद्धयोगिनी ।
तन्मध्ये चात्म[ना] देवि तद्रूपं परिभावयेत् ॥ ४ ॥
श्रीनाथं योगिनीसार्द्धं वृन्दरूपश्च भासिनि ।
शङ्खहस्ता सदा ध्यायेन्मनसा चिन्तितं लभेत् ॥ ५ ॥

Bhairava said—All of the limbs of Devi in the cakras are very effulgent, and have heavenly forms. In practice one finds oneself in the centre of these sixteen. When seeking liberation, one should meditate on the auspicious Devīs dressed in white. When desiring Yoginī Siddhi, one should meditate on them as being black skinned, youthful, maidenly, wearing red clothes, smeared with blood, red ornaments, adorned with red flowers and red garlands. One should worship each as being one with oneself. When desiring anything, one should mentally meditate on Śrī Nātha conjoined with His Yoginī, She holding a conch, and surrounded by the host of light forms. 1-5

इति ज्ञाननिर्णये महायोगिनीकौले श्रीमीनपादावतारिते
एकोनविंशतितमः पटलः ॥

विंशतितमः पटलः

भैरव उवाच—

शृणु त्वमद्भुतन्देवि लोकेऽस्मिन् मोक्षप्रत्ययम् ।
गूदोर्ध्वम्पीडयेन्नाथ हृदि कण्ठादिकं प्रिये ॥ १ ॥
उत्पातं निक्षिपेदूर्ध्वं प्राणायामेन सुन्दरि ।
कपालं भेदमायाति यान्ति जीवो निरञ्जनम् ॥ २ ॥

Bhairava said—Devi ! listen to the marvel giving liberation in this world. Dearest ! the Nātha should squeeze (the nectar) in the genitals, heart and throat. That which has fallen one should cause to be placed above, using prāṇāyāma. Piercing the skull, the jīva becomes stainless. 1-2

स शिवो व्यापको भूत्वा कर्त्ता हर्त्ता वरानने ।
आत्मानं च परं वेत्ति वेत्तीत्येवं चराचरम् ॥ ३ ॥
दुःखन्तस्य न विद्येत सुखन्तस्य निरन्तरम् ।
अथान्यं साम्प्रतं देवि प्रत्यक्षमभ्यसेत् सदा ॥ ४ ॥

This jīva, after being diffused, is both creator and destroyer, O Varānana ! The ātmā is the supreme Knower, witness of both the moving and the fixed. This sattva with no characteristics knows neither happiness nor unhappiness. Devi ! One should offer constantly to this source of pure consciousness. 3-4

शक्त्याचाररतो नित्यं जिताहारैकमैथुनः ।
अनामापीडयेदूर्ध्वं नाभिश्च हृदयन्तथा ॥ ५ ॥

One who is on the path of sexual love of Śakti should subdue his senses when taking food and having sexual intercourse, causing the Anāmā to be squeezed above the navel and heart.

श्यामसूत्रगतं लक्षं शक्त्याग्रसंस्थितं मनः ।
आत्मप्राणसमं कृत्वा शक्त्याचाराग्रसंस्थितम् ॥ ६ ॥
पुष्पे वा प्रतिमाद्येषु अभ्यासाच्चलते प्रिये ।
षट्मासादभ्यसेद्देवि निश्वासोच्चपराङ्मुखाः ॥ ७ ॥
अब्दमनेकं देवेशे देशदेशान्तरं व्रजेत् ।
परदेहप्रवेशं स्यादभ्यासं वर्णितं तव ॥ ८ ॥

Technique

After centring one's self and vital breath in Sama consciousness, one should worship (Devi) in a flower or in images. If one should worship thus, after six months application one may attain the high state of equilibriated breath, and perfect detachment. Deveśi ! many years one is united with both space and void, and is able to enter auother's body through Your worship. 6-8

अथान्यं साम्प्रतं भद्रे शृणु त्वं वीरनायिके ।
कुलाशक्तेस्तु वीरस्य तथान्यं शक्तिलक्षणम् ॥ ९ ॥
अनादिनिधना शक्तिरिच्छा नाम शिवोद्भवा ।
व्योममालिनी सा भद्रे खेचरीति निगद्यते ॥ १० ॥
वामाख्या कुण्डलीनाम ज्येष्ठा चैव मनोन्मनी ।
रुद्रशक्तिस्तु विख्याता कामाख्या तु गीयते ॥ ११ ॥

O Wonderful Lady of Heroes ! now do You listen to more relating to the Kula Śakti of the Vīra, and Śakti's characteristics. She is called Icchā Śakti, originating from Śiva, the receptacle of that which is without origin. She is known as Vyomamālinī, Khecarī. Vāmā Śakti is called Kuṇḍalī, Jyeṣṭhā, Manomani and is the Rudra Śakti, hymned as Kāmākhyā. 9-11

अग्रणी चैव सर्वेषां लिख्यते न च पठ्यते ।
मातृका शब्दरा[शिश्च] सर्वग्रन्थेषु कीर्त्यते ॥ १२ ॥

The foremost of all Devis ! written of yet hidden, is Mātṛkā, the aggregate of Śabda, famed in all books. 12

देव्युवाच—

ज्ञानशक्तिर्मया ज्ञाता क्रियाशक्तीर्वद प्रभो ।

Devi said—Jñāna Śakti is known to Me. Lord ! speak now of Kriyā Śakti.

भैरव उवाच—

कथयामि समासेन वीरस्य शक्तिलक्षणम् ॥ १३ ॥
उत्तमा धवलाक्षी तु कुटिलाग्राग्रकेशिनी ।
दशनैश्च ज्योत्स्नाकारैः सुरूपा चारुभाषिणी ॥ १४ ॥
कुले भक्तिसमायुक्ता गुरुदेव्वा प्रपूजका ।
सुरूपा सुखभावा च सुभ्रुवा सुललाटका ॥ १५ ॥
कुलागमेन भक्ति······भयवर्जिता ।
सुशीला सुभगा देवि जनानन्दकरा शुभा ॥ १६ ॥
दुर्लभा लोकमध्ये तु ज्ञानवर्त्तस्य रक्ष्यते ।
इत्थंभूता यदा शक्तिर्वीरस्य लक्षणं शृणु ॥ १७ ॥
सुरूपः सुस्वभावश्च सत्यवादी च निश्चयी ।
गुरुकौलागमे भक्तः सुसन्धः क्रोधवर्जितः ॥ १८ ॥
सुशूरः सुभगो नित्यं स्वदेहप्रत्ययान्वितः ।
ईदृशी भवते वीरा रुद्रशक्त्या ह्यधिष्ठिता ॥ १९ ॥

Bhairava said—Now I declare the characteristics of a Vīra and his Śakti. She is the ultimate one, with dazzling white eyes, a Devi with dishevelled hair, very beautiful, eloquent, with ten effulgent arms. She is devoted to Kula and worships the Devi of the Guru, she is beautiful, cheerful, fair of face, pleasant of brow, devoted to Kulāgama, free from fear, very calm, with a lovely nature, speaking the truth and free from doubts, devoted to the Guru of Kaula Āgama, fragrant, free of cruelty, a Devi with a lovely body, grounded in her own body (lit. 'having faith in her own body'). Such is a heroine who is Rudra Śakti, the root devatā. 13-19

यत्तेजः स महालिङ्गमुत्पत्तिस्थितिकारकः ।
बिन्दुरूपं तु तं ज्ञात्वा स्फुरज्वालावलीपरः ॥ २० ॥
अक्षोभ्यः सर्वशक्तीनां आत्मशक्त्यान्तरञ्जितः ।

सुज्ञात्वा देहजं शक्ति तदा शक्तिपरिग्रहे ॥ २१ ॥

Whichsoever person, after knowing the origin and place of the Mahā Liṇga, the thread of flower-flame, becomes like the bindu. The unshakeable Śakti of all Śaktis is the inner Śakti of Ātmā. After becoming truly aware of this Śakti originating in the body, the one becomes united with Śakti. 20-21

ज्ञानविज्ञानसम्पन्नः अद्वैताचारभावितः ।
कुलकौलागमे भक्ति ईदृशं वीरलक्षणम् ॥ २२ ॥

Such an one has both knowledge and discrimination and a nondual nature. These are the characteristics of a devoted Vīra in Kula Kaula Āgama. 22

इति ज्ञाननिर्णये योगिनीकौले श्रीमीनपादावतारिते
चन्द्रद्वीपविनिर्गतेविंशतितमः पटलः ।

एकविंशतितमः पटलः

देव्युवाच—

संग्रहं वद मे नाथ वर्त्तनं कुलगोचरे ।

Devi said—Lord ! speak to Me of the various schools subsisting in the sphere of Kula.

भैरव उवाच—

कथयामि न सन्देहो संग्रहाचारलक्षणम् ॥ १ ॥
पञ्चपञ्चाशिको देवि मतं वै योगलक्षणम् ।
तस्य भेदोपभेदेन कौलशास्त्रे विनिर्णयम् ॥ २ ॥

Bhairava said—I speak plainly of the characteristics of the various schools. There are fifty five doctrines connected with Yoga. There are various lesser and greater differences in the Kaula Śāstra. 1-2

कुलपञ्चाशिकामूलं तथा च कुलसागरम् ।
कुलोघो हृदयश्चैव भैरवोद्यानकं तथा ॥ ३ ॥
चन्द्रकौलश्च वेष्टिश्च [?] तथा वै ज्ञाननिर्णयम् ।
अस्य मध्ये विनिष्क्रान्तं सम्बरनाम विश्रुतम् ॥ ४ ॥
सृष्टिकौलं महाकौलं तिमिरं च तथापरम् ।
सिद्धामृतं तु कौलं मातकौलं तथापरम् ॥ ५ ॥
शक्तिभेदं तथा कौलं ऊर्मिकौलमनुत्तमम् ।
चतुर्युगेषु देवेशि ज्ञानकौलस्य सङ्गतिः ॥ ६ ॥

(They are) the Kula Pañca Śikhāmūla, Kula Sāgara. Kula Ogha, Kula Hṛdaya, Bhairava Udyānka, Candra Kaula, Jñāna Kaula. Also within these are the schools called Sambara, the Sṛṣṭi Kaula, the Mahā Kaula, the Timira, Amṛta Siddha, and the Kula Kaula Mata. Then there are the Śakti Bheda Kaulas, and the great Ūrmi

Kaula, and in the four yugas the Jñāna Kaula. 3-6

सिद्धेश्वरं तथा चान्यं कौलं वै वज्रसम्भवम् ।
मेघजाश्च दूरतं तस्मिन् कौले विनिर्गतम् ॥ ७ ॥

There are the Siddheśvaras, and the Vajra Kaula, and the Kaula created by Megha long ago. 7.

अङ्गस्पर्शनिश्चरं देवि वज्रदाद्यामृतं तथा ।
पूर्णिमायां अमावस्यां अष्टमी च चतुर्दशी ॥ ८ ॥
सजीवं मत्स्यमद्यश्च मांसश्चैव बलिं द[देत्] ।
व्याख्या चैव तु कर्त्तव्या आचार्यः शङ्कवर्जितः ॥ ६ ॥
न तिथिर्न च नक्षत्रं नोपवासं विधीयते ।
यत्र तत्र स्थितो योगी ज्ञानमेतं समाश्रयेत् ।
कथितं कौलसद्भावं नाम्ना ज्ञानस्य निर्णये ॥ १० ॥

On a full moon or a new moon day, or an eighth or fourteenth tithi, touching the aṅga one should offer the Vajra Amṛta. One should offer oneself, fish and so forth, flesh, and should give animal sacrifice, then expounding and teaching without hesitation. Tīrtha, nakṣatra and fasting are unnecessary. Thus the Kaula paths are named in the Jñāna Nirṇaya. 8-10

इति ज्ञाननिर्णये महायोगिनीकौले श्रीमीनपादावतारिते
चन्द्रद्वीपविनिर्गते एकविंशतितमः पटलः ।

द्वाविंशतितमः पटलः

देव्युवाच—

प्रणम्य प्राञ्जलि····व अद्याहं तव वल्लभ ।
अद्याहंकृतकृत्या तु हर सिद्धिविनायकः ॥ १ ॥
षड्मुखश्च महाकाल [ः] कालिका योगिनी तथा ।
नन्दीशो भट्टका चैव द्रोणका च तथा····॥ २ ॥
विजया तु महाभागा षड्योगिन्यस्तु मातराः ।
कौलामृते न संतृप्तो अहं सर्वेऽपि भैरव ॥ ३ ॥

Devi said—I bow to You with the añjali-mudrā, and question You again, O Hara, Lord of Siddhi! The six faces of Mahākāla are Kālikā Yoginī, Nandīśa, Bhaṭṭakā, Droṇakā, Vijayā and Mahābhāgā. These are the six Yoginīs who are the Mothers. O Bhairava! I am still uncertain about Kaulāmṛta, reveal all to Me. 1-3

भैरव उवाच—

यत् पुरा गोपितं भद्रे तत् सर्वं प्रकटीकृतः ।
भूलोके देवतानाञ्च कथितव्यं कुलागमे ॥ ४ ॥
सिद्धानाञ्च विशेषेण ख्यापनीयं कुलान्व[यम्] ।
समयाचारसमोपेतं विज्ञानं द्वैतवासिनाम् ॥ ५ ॥

Bhairava said—That previously concealed has now been revealed, the Kulāgama which was discussed in Bhūloka by the Devatās. The remainder may be learnt from Kula Siddhas. One should distinguish this from ordinary dualistic paths. 4-5

गुप्तलिङ्गी सदा कालं गुरुपूजनतत्परः ।
वत्सल. सर्वलोकानां सर्वजीवदयान्वितः ॥ ६ ॥

Dearest! in the whole universe the hidden Liṅga is the chief thing. Superior to this is the worship of the Guru, he who is filled with compassion for jīvas. 6

भैरववचनं श्रुत्वा सर्वरोमाञ्चकञ्चुकाः ।
सन्तुष्टमनसः सर्वे दण्डवत् पति[ताः] भुवि ।
कुलभावपराः सर्वे कृतकृत्या सुराधिपाः ॥ ७ ॥

After hearing the speech of Bhairava (all the Devatās') skins became horripilated with bliss, their minds satisfied, falling to the ground like sticks. Of everything, Kula devotion is the supreme thing. 7

अद्य मे गहनं नष्टं अज्ञानपटलाहतम् ।
संसारतरुविस्तीर्णमद्य छिन्नं त्वया प्रभो ॥ ८ ॥
पाशजालतमोघश्च छिन्नाद्य दुःखसंशयः ।
दशकोटिस्तथा चार्द्धं नाम्ना ज्ञानस्य निर्णयः ॥ ९ ॥
तस्य मध्ये इमं नाथ सारभूतं समुद्धृतम् ।
कामरूपे इमं शास्त्रं योगिनीनां गृहे गृहे ॥ १० ॥
निग्रहानुग्रहञ्चैव सिद्धिमेलापकं तथा ।
कुर्वन्ति सततं देवि अस्य ज्ञानप्रसादतः ॥ ११ ॥
चन्द्रद्वीपं महाशास्त्रं अवतीर्णं सुलोचने ।
कामाख्ये गीयते नाथे महामत्स्योदरस्थितिः ॥ १२ ॥

The all extensive tree of Saṁsāra has now been felled, and the veil of ignorance destroyed. All fetters, nets, delusions, and sad doubts have been dispelled. There are ten and a half million elements of knowledge. Of these, the Nātha path is the quintessential core. In Kāmarūpa, this Śāstra relating to the Yoginīs in every home. The possessors of this knowledge, given through grace, make use of this knowledge continually, and are able to either favour or punish, being unified with the Yoginīs.

Sulocane ! this great Śāstra was revealed on Candra-dvīpa. In Kāmākhyā it is hymned as proceeding from the depths of Mahāmatsya. 8-12

इति ज्ञाननिर्णये महायोगिनीकौले श्रीमत्स्येन्द्रपादावतारिते
चन्द्रद्वीप विनिर्गते द्वाविंशतितमः पटलः ।

त्रयोविंशतितमः पटलः

देव्युवाच—

कौलवे योगिनी देव सञ्चरन्ति कथं भुवि ।
तन्ममाचक्ष्व देवेश भक्त्या जानन्ति भूतले ॥ १ ॥

Devi said—How do the Kaula Yoginīs move about on earth, O Deva? 1

भैरव उवाच—

मर्त्येऽस्मिन् देवतानान्तु सञ्चारं शृणु भामिनि ।
कपोतिका तथा गृध्री हंसी चैव नखी तथा ॥ २ ॥
खञ्जः······भाषी तु कोकाभाषी तु सुन्दरि ।
उलुकी पेचकी वा तु सररी वा गूली तथा ॥ ३ ॥
शृगाली अजा महिषी (उष्ट्री) मार्जारनकुली तथा ।
व्याघ्री हस्ती मयूरी च कुकुटी न······॥ ४ ॥

Bhairava said—In this world of mortals all the devatās move. Now listen, (they exist as) a turtle dove, a female vulture, as a female swan, as a hen and in other birds, as a bitch, as a she wolf, as a female owl, as a female hawk, as a bee or as a female beetle, as a jackal, as a she-goat, as a cow buffalo, as a female cat, as a female camel, as a female mongoose, as a tigress, as a cow elephant, as a pea-hen, and as a female cuckoo. 2-4

अन्यानि यानि रूपाणि संस्थितानि महीतले ।
तानि रूपाणि संगृह्य योगिन्यः क्रीडन्ते भुवि ॥ ५ ॥
निपतन्ति यदा भद्रे अभक्ष्येषु कुलाधिपे ।
तद्रूपं कथ्यन्ते··········युक्तावधारयेत् ॥ ६ ॥
हयश्च नखरः सर्पं चित्रिकोत्मानसस्तथा ।
वृश्चिकोऽप्यन्तरश्वानो मूषको दर्दुरः प्रिये ॥ ७ ॥

In various other female forms the Yoginīs live on

earth. One should revere these forms, and the Yoginīs play within them. Auspicious One, Kuleśvari ! when they die they are not to be eaten. It is also said they exist as horses, cocks, snakes, stags and certain human beings, as scorpions, bulls, mice or frogs. 5-7

ग्रहभूतस्वरूपेण ज्वालाग्निशास्त्रसङ्कटैः ।
वेद……व्याधिराजानश्चैव तस्कराः ॥ ८ ॥
विद्युत्तुङ्गो तथा गण्ड व्याघ्रसिंहगजस्तथा ।
अनेकाकाररूपेण भयं नानाविधं विदुः ॥ ९ ॥
चतुःषष्टिश्च योगिन्यो……प्यन्ति साधके ।
एवंरूपं समासृत्य क्षिप्रं गृह्णन्ति तं पशुम् ॥ १० ॥
कोपन्तु नैव कर्त्तव्यं भाषमाणं सुराधिपे ।
कुमारिका स्त्रियो वापि भाषमाणे कदाचन ॥ ११ ॥

Afflicted by planets, Bhūtas, flame, fire, swords, difficult situations, obstructions, ailments, kings, lightning, tigers, lions or elephants, inspired by various anxiety producing things from every direction, one may seek protection from the sixtyfour Yoginīs. They wander in various forms, taking the shape of various animals. One should never show anger of speech and mind to them, nor should one ever speak harshly to maidens or women. 8-11

यथा शक्त्या सदा कालं स्त्री चैव व्रतमास्थितम् ।
पूजनीया प्रयत्नेन कुमार्यश्च कुलाश्रितैः ॥ १२ ॥
पुन्नागं नागचम्पाद्यैर्मुचुकुन्दैश्च पाटलैः ।
पारिजातोद्भवैर्दिव्यैर्दाडिमैः कुसुमोज्ज्वलैः ॥ १३ ॥
बन्धुकः कुसुमोद्भूतैश्चम्पकः कुसुमोज्वलैः ।
जात्युत्पलकदम्बैश्च कर्णिकारैः सिंहकेशरैः ॥ १४ ॥
अम्भोरुहैस्तथा पुष्पैः शुभैः शालाविभूषितैः ।
रक्ताम्बरधरां ध्यायेद्रक्तगन्धानुलेपिताम् ॥ १५ ॥
आत्मानं योगिनीसिद्धे रत्नमाला विभूषिताम् ।
ध्यायेत्तां सततं वीरां बहिः पूजां विवर्जयेत् ।

पूजनं कथितं भद्रे भुक्तिमुक्तिप्रसाधकम् ॥ १६ ॥

One should worship carefully a woman or a maiden, as she is Sakti. sheltered by the Kulas. One should worship them with various bright red flowers, such as pomegranate, Pārijāta, Campaka, Kunda, Kadamba, Simhakeśa, Bhandhuka, Jāti, Utpala, lotuses and so forth, and with various other beautiful blossoms and garlands, such as the flowers of the Śāla tree.

Meditate on them as wearing red clothes, besmeared with red scent, adorned with red garlands. A Vīra should always meditate on them and worship them inwardly, eschewing outer worship. Auspicious One ! the pūja giving liberation and enjoyment has thus been declared to You. 12-16

इति ज्ञाननिर्णये महायोगिनीकौले श्रीमत्स्येन्द्रपादावतारिते चन्द्रद्वीपविनिर्गते त्रयोविंशतितमः पटलः ।

चतुर्विंशतितमः पटलः

देव्युवाच—

सफलम[द्य] मे नाथ कारुण्यं तव भैरव ।
असुराणां सुराणाञ्च प्रभुत्वमद्य मे प्रभो ॥ १ ॥
महाकौलं महाज्ञानं कुलकौलस्य निर्णयम् ।
भ्रान्तिसंसारगहनमज्ञानपटल[न्त]मः ॥ २ ॥
संसारपाशजालञ्च अद्य निर्णाशितं त्वया ।
अद्यमापादिता मुक्तिः स्वतन्त्रा भुवि दुर्लभा ।
पुनः कथय कौलेश देहस्थं सिद्धपूजनम् ॥ ३ ॥

Devi said—Lord Bhairava ! show Me Your full compassion. O Lord ! now speak to me of Suras and Asuras, of the nature of the Mahākaula, and Kulakaula, and of great knowledge. People wander in the ignorance and hell of Saṁsāra. Destroy this noose and web of Saṁsāra ! Speak to Me of liberation and independence. Instruct Me ! This is hard to know. Kauleśa, once again speak of Siddha Pūja within the body. 1-3

भैरव उवाच—

....सन्दिग्धं कथयिष्यामि कौलेऽस्मिन् पूजनं शृणु ।
कुलसिद्धाश्च योगिन्यो रुद्राश्चैव कुलाधिपे ॥ ४ ॥
देव्याश्चक्रगता सर्वे हृदि मध्ये शिरेऽपि वा ।
बहिस्थं पूजये......पूजाविधि प्रिये ॥ ५ ॥
सुगन्धकुन्दकेतक्या मालिकाजातिकोत्पलैः ।
चम्पकैः किङ्करातैश्च नीलोत्पलसुगन्धिभिः ॥ ६ ॥
पुष्पैर्नानाविधैश्चैव शतपत्रैश्च......।
तरुजातन्तश्च रादेया (?) द्रव्या[पि] मधुमिश्रिताम् ॥ ७ ॥
मांसम्पलम्बलिर्देया ताम्बूलं चन्द्रसंयुतम् ।
धूपचन्दनसौरभ्यं अगुरुं मृगनाभिकम् ॥ ८ ॥

रक्तपुष्पैर्विशेषेण सुगन्ध [धूपदीपितम्] ।
उग्राणि यानि पुष्पाणि गन्धहीनं न दापयेत् ॥ ९ ॥
बहिस्थं पूजनं प्रोक्तं अध्यात्मं शृणु साम्प्रतम् ।
रक्ताम्बरधराः सर्वे रक्तगन्धानुलेपनाः ॥ १० ॥
षोडशाकृतयः स·········विभूषिताः ।
प्रसन्नवदनाश्चैव पिबन्त्यो मदिरासवम् ॥ ११ ॥
इच्छारूपधराः सर्वे जरामरणवर्जिताः ।
सृष्टिप्रवर्त्तकाः सर्वे वरदानैकतत्पराः ।
इ·········दाध्यायेदचिरान्तत्समो भवेत् ॥ १२ ॥

Bhairava said—I will speak clearly of this Kaula Pūja. Listen ! The Kula Siddhas, the Yoginīs, the Rudras and the Devi Cakra all dwell in the heart and head centres.

Dearest ! listen to the rules in external pūja. (One should offer) sweet scent, camphor, garlands of beautiful flowers, Campaka blossoms, sweet-scented blue lotuses, red blossoms, varied types of one hundred different flowers, resins exuded from trees mixed with honey, meat tāmbūla, soma, incense, sandal, aguru, musk, more red flowers, fragrant incense and flame. Flowers with no scent are terrible. One should not offer them.

External pūja has been spoken of. Now listen to the meditation : all wearing red clothes, smeared with red paste, sixteen in number, begemmed, sweet of face, drinking liquor made from Madira blossoms, each like Icchā, freeing from fever and death, each the cause of creation, giving boons. Whosoever meditates on them becomes long-lived. 4-12

इति ज्ञाननिर्णये महायोगिनीकौलश्रीमत्स्येन्द्रपादावतारिते
चन्द्रद्वीपविनिर्गते चतुर्विंशतितमः पटलः ।

गुह्यपदधरं प्रोक्तं दशकोटस्तु निर्णयः ।
सिद्धानां योगिनीनां च हृदयं पर[म]दुर्लभम् ॥
गुह्याद् गुह्यतरं नाथे सारात् सारतरं परम् ।
सम्यगेतन्मया भद्रे अप्रकाश्यं प्रकाशितम् ॥
महाकौल महादेवि शतैर्द्दशभिः सम्मितम् ।
ज्ञानस्य निर्णये सारं नाम्ना साहस्रिकं मतम् ॥

इति महाकौल ज्ञाननिर्णये सारं
श्रीमत्स्येन्द्रपादावता[रितं समाप्तम्?]

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